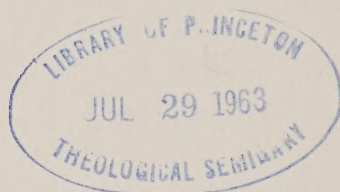


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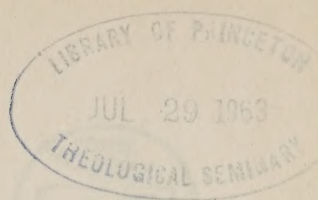




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Children and Their Parents

THE LUTHERAN STUDIES SERIES
Volume Three



CHILDREN AND THEIR PARENTS

The Nature and Development of Personality
in the Light of the Christian Message

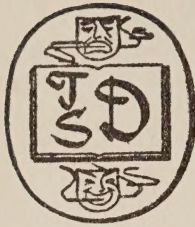
BY ARMIN GRAMS, PH.D.

The Merrill-Palmer Institute
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Minneapolis



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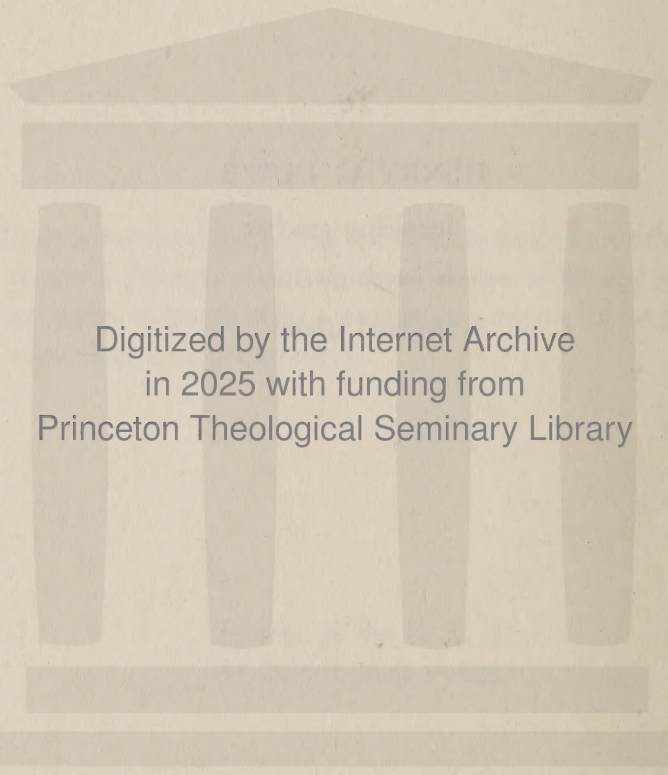
To

HENRY C. DUWE

inspiring teacher

wise counselor

valued friend



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Introduction

This volume is one in a series called *Lutheran Studies*. This series, and each volume within it, seeks to give a hearing to scholars within the Christian Church, and the Lutheran Church in particular, who have found that their learning and research somehow relates to the life and beliefs of Christian people.

It is widely alleged in the twentieth century that detailed scholarship in many fields has rendered Christian theological views impossible and even false. Certain theologians have sometimes spoken categorically too, suggesting that these conflicts in loyalty and belief are clearly matters of sin and unbelief. However these matters ultimately will stand, this series of books is born of the conviction that the real or apparent conflicts between learning and faith must be resolved through detailed scholarship and considered judgment and by persons whose training and experience are sufficient to permit them to weigh the evidence, to assess the argument, and to draw conclusions in a responsible and measured manner.

A book like this one and others in the series are, after all, characteristic expressions of the Christian faith and of Lutheranism. The Protestant Reformation came in large part out of the work and experiences of university professors at Wittenberg, who courageously faced the intellectual and spiritual problems of their day and worked together to make their witness known. The Christian Church has similar resources today in the witness and integrity of its scholars, many of whom are, by virtue of their vocation and place of employment, outside of the orbit of religious orders and institutions. *Lutheran Studies* hopes to en-

courage these men and women to declare their needs, and to speak their minds to the end that the Christian message will ever be kept clear and the body of Christian believers strengthened. It is probably true that the scholars who speak out of the matrix of learning that appears secular, need the ear and fellowship of other believers and Lutheranism sometimes needs this kind of voice to stir its sluggish consciousness again.

This series was created initially by the action, in 1957, of the two campus pastors of the Lutheran Church (Missouri Synod) and the National Lutheran Council who were then at the University of Minnesota. They arranged for lectures to be delivered to interested parish pastors of the Twin City area by Lutheran professors whose teaching and research were in areas relevant to Christian faith, practice, and doctrine. As the lectures progressed, a concern grew up that these findings, which seemed timely, vital, and even necessary to the pastors, might be made available in a more permanent form for pastors and lay people, students and teachers, and in a larger geographical area. Further discussion led to the incorporation of *Lutheran Studies* as a nonprofit corporation. *Lutheran Studies*, of which this book is the third volume, is being helped by substantial contributions from the benevolence funds of Lutheran Brotherhood Insurance Society of Minneapolis, in the expectation that eventually the project will be self-supporting.

It is hoped that significant volumes of *Lutheran Studies* will be published each year. In accord with the purposes declared in its articles of incorporation, *Lutheran Studies* seeks to publish and to distribute volumes which will promote and encourage knowledge of the Lutheran faith, stimulate theological scholarship, and feed those kinds of educational and scientific

concerns essential to theology and Christian practice. To date the following volumes have been published: *The Natural Sciences and the Christian Message* by Dr. Aldert van der Ziel (1960) and *Theology and the Scientific Study of Religion* by Paul L. Holmer (1961). The next volume, also published this year, will be *Heart of Reason* by Roy Arthur Swanson.

These are volumes of inquiry. They do not represent final positions upon the difficult matters which they assess. They are presented in the interest of "clarification" of the issues, of furthering discussion and study, albeit with the hope that the faith which overcomes the world might thereby abound.

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Preface

This book attempts to sketch with a broad brush the nature of personality and the course of its development. Hopefully, it will fill a gap between the many volumes on the nature and nurture of personality which are intended for use in college courses and graduate studies on the one hand, and the abundance of pamphlets and articles which present somewhat popularized treatments of limited topics or areas on the other. All too often, the layman must choose between these alternatives, or, of course, he can choose not to read about personality at all. I believe that the latter decision is most unfortunate, although I recognize that it sometimes results from real difficulty in resolving the former. In my opinion, lay people, parents particularly, should have some understanding of the causes and course of personality development and this book represents an attempt to provide such an understanding. It is not intended as a "how-to-do-it" volume, not another guide to successful child rearing. If it were, we might ask about the need for it, since bookstores are already well supplied with "helpful hints for harried homemakers."

Parents will probably find that some understanding of personality development which is compatible with their ideas and beliefs about human nature will contribute to the richness and depth of their experience living with one another and their children in the day-to-day situation. The problem with books on child rearing is not that the advice is poor, but that it is often reacted to and acted upon by well-meaning parents without much appreciation of the generalizations and principles from which the suggestions are derived. Most articles responsi-

bly prepared for parent consumption avoid giving direct dogmatic answers and try to supply the reader with the facts uncovered by research relating to children from which parents hopefully can draw their own conclusions. Even such excellent material, however, is limited in scope and, as a consequence, only rarely helps its readers set the whole matter within a proper context.

There are, of course, sharp differences of opinion among psychologists about how much we really know about personality, and equally little agreement about whether such information could be shared fruitfully with the layman if it were available. Obviously this writer believes that there is such information and that it can be studied and applied with profit by most parents.

There is yet another reason for this book. I want to take this opportunity to explore freely a particular point of view regarding the nature of man. Throughout these pages the reader will find man considered within the framework of the Christian religion. Without apology, in either sense of that word, the truth of the Christian view of God and man is assumed. Since there is some variation in what the many Christian denominations teach about the nature of God and His creatures, it is most difficult to cloak one's own particular persuasion when discussing these matters. Thus, many readers will recognize, hopefully, a resemblance between the position of the writer and that of Lutheranism.

This discussion of the nature of man is not without precedent in psychological writing. Actually some position on this question is implicit in most descriptions of personality, but explicit statements have appeared as well. Ligon's *Psychology*

of *Christian Personality*¹ appeared as early as 1935, and as recently as 1958, Meehl and his associates² have presented their views on the nature of man. Fairchild and Wynn³ have reported on personality within the broader context of a study of families in the church, and the report of the Academy of Religion and Mental Health's Second Symposium⁴ contains the views of Loomis, Allport, Biers and others on the role of religion in personality development.

It appears likely that this interest in understanding the nature of man will continue to grow. We are yet a long way from achieving anything like an adequate statement, but we are witnessing an increasing number of thoughtful discussions of many of the issues involved. At this point our answers are tentative, our task is to stimulate not to stifle further thought, our positions ought to be positive, but not dogmatic. With a task so challenging and so complex we should not be surprised to find many persons devoting their best efforts to it. Of course, this book, like others, represents the thought of many different individuals who were kind enough to share their ideas with me over a period of many years. The person who initially helped me most to grasp the particular viewpoint which I am attempting to develop here is Pastor Henry C. Duwe.

An invitation to give a series of lectures to a group of clergymen at Luther Hall on the St. Paul Campus of the Uni-

¹Ernest Ligon, *The Psychology of Christian Personality*. Macmillan, 1935.

²Paul Meehl, et al., *What, Then is Man?* Concordia, 1958.

³Roy W. Fairchild and John C. Wynn, *Families in the Church: A Protestant Survey*. Association Press, 1961.

⁴Academy of Religion and Mental Health, *Religion in the Developing Personality*. New York University Press, 1960.

versity of Minnesota provided the incentive necessary to put these ideas down on paper for the first time. In much expanded form these lectures comprise a major portion of this volume. But its actual roots are much more widespread. Over the past five years many groups of parents and teachers under secular as well as church sponsorship have patiently listened to this material and discussed it with me. To them I owe a large debt.

Patricia L. Nelson deserves a large share of credit for much encouragement and many evenings of typing during the "early drafts" era. The Reverend George F. Hall, the Reverend Harry R. Huxhold, Professor Arthur L. Johnson and Professor Aldert van der Ziel gave of their time to read the manuscript and made many helpful suggestions. Toward the end it was the interest and help of the Reverend George E. Kurz which kept flagging enthusiasm alive. I acknowledge with gratitude the editorial assistance of Mr. Lawrence M. Brings as well as the financial assistance of the Lutheran Brotherhood Insurance Company without whose support this series of books would not exist.

I acknowledge with gratitude the cooperation of Dr. C. Richard Evenson of the Department of Parish Education, The American Lutheran Church and Dr. O. G. Malmin of Augsburg Publishing House in granting permission to use some material from "The Growing Personality," an essay by the undersigned appearing in *Know Them Better To Teach Them Better*, 1960, Lutheran Publishing House. Copyright assigned to Augsburg Publishing House.

My wife Non, who manages to practice what I all too often only preach, and our children, who were confronted far too

frequently with a closed study door and yet most of the time respected its meaning, deserve credit for creating an atmosphere conducive to writing a book.

—Armin Grams

Grosse Pointe, Michigan

March, 1963

Part One

The Nature of Personality

Basic Considerations

There is something very final about a phrase such as "the nature of personality." Most psychologists avoid such terms, preferring "description" and "theory" to words which imply greater certainty. The latter are more frequently used by philosophers and theologians whose readers expect them to discuss the essence of things and who anticipate such titles as Reinhold Niebuhr used for his two-volume work *The Nature and Destiny of Man*.¹ But I think that at this point the philosopher is doing the appropriate thing and the psychologist is somewhat derelict. If a science of man's behavior is ever to grow to respectable proportions and make any sort of impact on mankind, it must not sidestep so fundamental an issue as the essence of human nature.

The objection can, of course, be raised that this consideration is beyond the scientist's grasp. As a scientist he is limited by his method and can deal only with phenomena which can be measured with sufficient objectivity to permit replication

¹Reinhold Niebuhr, *The Nature and Destiny of Man*. Scribner's, 1947.

and validation by others. When he speculates, as indeed he must, it is imperative for him to know that he is doing so. Suppositions about the nature of things which interest him is theory, and theories ought to generate hypotheses which can be checked out by experimentation. Experimental findings in turn support or negate the hypotheses and ultimately strengthen or cast doubt upon the theory. Such endeavors demand flexibility, a willingness to re-examine one's position in the light of new evidences, and it is precisely such an attitude which makes science fascinating, dynamic and appealing. There is no room here for narrow dogmatism. Claiming to know all the answers is quite incompatible with seeking after truth.

But this objection does not preclude what we plan to do in this book. The phrase "nature of personality" is employed because it seems to me less technical and more direct than "theory of personality." When the scientist adopts a theory he predicts what he thinks must logically follow from the theory. Although he rarely uses the term, he could just as well say "This is what I *believe* about this phenomenon." Even as a scientist he cannot cease to be a man and so he will usually hold a particular viewpoint regarding the nature of his subject matter. He cannot really develop a theory unless he begins from conviction based upon observation and experience. Most psychologists who hold a theoretical position (e.g. psychoanalytic theory, behavioristic theory, etc.) do so because they have been taught this point of view either formally or informally and gradually have adopted it as their own. They are convinced of its accuracy and value, and even though they would rarely claim that it is the only possible correct view, many of them are pretty

staunch adherents! The point, of course, is that such loyalty is good because it defines an area to be investigated and it provides the adherent with stronger motivation for further research than he might otherwise have.

Loyalty to a theory is deepened when the theory is compatible with one's broader view of the world or with one's philosophical position. Though this may be a much less important consideration for students in some fields, it seems to me that, more than others, the student of human behavior would actively seek harmony between what his work leads him to think about man and what his religious beliefs are. It must be uncomfortable, to say the least, to teach that what a man does can in the final analysis be explained in terms of forces outside of himself which, under appropriate conditions, he is powerless to withstand, while believing that human dignity derives at least in part from man's freedom of choice. Or, again, to teach that personality is the result of inherited tendencies and early irreversible experiences, while believing that man is capable of being redeemed or transformed. Sooner or later most of us have to come to grips with these matters, and, in a sense, come to terms with ourselves. Thus, the point of view which this writer holds is one which has gradually emerged as he projected contemporary psychologic thought about personality against the background of his Christian faith. This leaves room for at least two kinds of errors, and it is entirely possible that some of both are present. For one thing, my understanding of the Christian faith may not be all that it should be, and for another, these ideas about human personality may represent faulty or inadequate derivations from Biblical revelation.

Some have even suggested that an endeavor such as this is an inappropriate use of the biblical message, but this objection will have to be left to theologians to explore.

THE IMPORTANCE OF A POINT OF VIEW

How we feel about ourselves and others has much to do with the way we behave. If a child has real doubts about his ability to do arithmetic this may well interfere with his using what ability he does have in this area. A businessman, who sees his competitor as just another barrier in his path to wealth and power, may resort to rather ruthless tactics to eliminate his competition. The same things hold true in the area of the social sciences. It makes a difference whether we see our fellow-man as a person of inestimable worth and importance and ourselves as being in his service, or as an interesting form of life on which to do research and ultimately gain a livelihood thereby and possibly personal prestige as well. In the former instance we are much more likely to witness a concern for the continued development and well-being of man coupled with a responsibility to be of service to him in improving the relationships he has in his home, school and community. Essentially, this whole matter hinges on how we view man. Is he a creature to whom we are related in terms of service or just something we can utilize in the service of our own ends?

Differing views with regard to this matter probably reflect differing positions on a less obvious but rather crucial dimension. Essentially it is a question of whether we view ourselves as obligated or non-obligated people. Is it our function in the

study of man simply to emerge the possessor of a superior body of knowledge or do we view ourselves as our "brother's keeper"? If we adopt the first alternative, we see little intrinsic value in man other than his usefulness as a subject of amazing complexity to be studied. In other words, our regard for others is based almost entirely on our appraisal of their potential value to us. It is just such a prevailing philosophy that has led to human manipulation and exploitation which Vance Packard exposes and deplores in his book *The Hidden Persuaders*.² There are those, of course, that say that to adopt the second view will stunt the development of a science of human behavior. There are others who disagree and suggest that on the contrary this is the very orientation which may spark a revival in the field. Currently, behavior science is deeply and, many think, hopelessly mired. Contemporary conceptions of man are pessimistic and some of our modern prophets see things worsening in the future.³

It is my opinion that the mess we are in is due to the significant impact which some very bad hunches about the nature of the human being have had on our growing science. Let us look at just two of them.

Men have known for a long time that the infant human is most malleable and, since Watson, readily "conditioned." In earlier times, however, men chose pretty much to ignore this early state and await the emerging personality. There was little questioning of man's responsibility for his action and no seri-

²Vance Packard, *The Hidden Persuaders*. David McKay, 1957.

³Recall, for example, the dominant themes of Huxley's *Brave New World*, Orwell's *1984*, and Skinner's *Walden Two*.

ous effort to excuse improper conduct on the basis of unfortunate early life experiences. Certain things were assumed, chief among which were man's reasonable (rational) nature and his ability to modify his behavior in accord with his learning and experience. Though the complexity of forces which determined a person's adult adjustment were, of course, compacted into manageable categories, yet they were not completely overlooked. On the other hand, they were not seen as insurmountable obstacles, since it was assumed that man's will power could accomplish mighty renovations in behavior if the circumstances demanded it. In other words, man's obvious adaptability was recognized and respected, and his consequent responsibility was in most instances clearly demanded.

But so much for the past. We agreed to look at two current notions about the nature of man, and particularly to examine briefly where these ideas lead us in the study of human behavior. By contrast with the example above, today's behavioristic⁴ scientist is only minimally concerned with the emerging personality over time because he believes that the earliest life experiences are the most crucial in the formation of the basic habit patterns which characterize later personality. In line with this, he believes the infant, toddler, or pre-schooler is the ideal subject to use in arriving at an understanding of human behavior. It has been said that the modern empiricist presumes that "what is small and molecular is more fundamental than what is large and molar," and assumes that "what is earlier

⁴The term is used here in the narrow sense in reference to a particular school of thought or behavior theory.

is more fundamental than what is late in development.”⁵ It is also interesting that the farther down the age-scale one goes the more the child’s behavior resembles that of lower animals, and consequently the more appropriate are methods and apparatus designed for animal studies. Under these circumstances, however, we should not be surprised when the findings reported, though of basic interest *per se*, seem to contribute but little to our understanding of mature human personality. The conception of man embodied in all of this is that of a passive and rather helpless agent, essentially at the mercy of forces in his surroundings over which he has practically no control. This not only strips man of genuine human dignity, but effectively removes from him ultimate responsibility for his actions and transfers it to the social order which purportedly shaped him from the outset and currently controls him.

A second bad hunch has been even more widely acclaimed and has been given remarkable credibility in spite of its rather fearsome consequences. Sigmund Freud believed and wrote that neuroses resulted from frustration and consequent repression of id⁶ by external controls and by superego.⁷ Forces of social control, morality, conscience all are tolerated but placed in an essentially negative light, while the more spontaneous instinctual life is endorsed as appropriate and healthy. Accepting

⁵Gordon Allport, *Becoming: Basic Considerations for a Psychology of Personality*. New Haven: Yale University Press (Paper bound), 1960, p. 10.

⁶According to Hilgard, the id is “In Freud’s tripartite division of personality, that part reflecting unorganized, instinctual impulses. If unbridled, it seeks immediate gratification of primitive needs.” Ernest R. Hilgard, *Introduction to Psychology*. Harcourt, Brace and Co., Second Ed. 1957, p. 580.

⁷“In Freud’s tripartite division of the personality, that part corresponding most nearly to conscience, controlling through moral scruples rather than by way of social expediency. The superego is said to be an uncompromising and punishing conscience.” *Ibid.*, p. 597.

this premise, one requires only a few intermediary steps to arrive at the conclusion that almost all which man has previously conceived of as good and just and true is evil and crippling.

The concomitants of this view of man are widespread today. A new "Weltanschauung" (a German word meaning literally "world view," frequently used to denote orientation toward life, "a way of looking at life," or a philosophy of life), called by some the "Freudian ethic," has emerged. Staunch adherents often manifest their belief by trying to be extremely permissive and noncommittal (in order not to be repressive) in their child-rearing practices, and by projecting the cause or source of any personality maladjustment outside of the self on to most any convenient scapegoat—frequently parents or teachers.

But there are those in psychology who sense a genuine problem here. Mowrer, for example, suggests that

The Freudians, of course, recognize that guilt is central to neurosis, but it is always a guilt of the *future*. It is not what the person has *done* that makes him "ill" but rather what he *wishes* to do but dares not. In contrast, the emerging alternative—or, more accurately, the *re-emerging* one—is that the so-called neurotic is a *bona fide* sinner, that his guilt is from the past and real, and that his difficulties arise not from *inhibitions* but from *actions* which are clearly proscribed, socially and morally, and which have been kept carefully concealed, unconfessed, and unredeemed. Freud's assumption, consistent with the position just ascribed to him, was that man is basically an animal, that his most fundamental nature is biologically ("instinctively") given, and that it is cultural and moral inter-

ference with "things of the flesh" which make him emotionally sick. From many quarters now comes reaffirmation of the view that man is preeminently a *social being* and that for him the supreme anguish comes, not from bodily deprivation or pain, but from the rupturing of his sociality which we broadly denote by the word sin or alienation.⁸

It is at this point that we must return to our original concern—the importance of a point of view. We have suggested that some fresh assumptions about the nature of man, drawn from time-honored Judeo-Christian assertions, may lead to an understanding of human behavior which will have broad applications to the human situation. But it is a long way from such a suggestion to any demonstrable consequences or results. The words of the distinguished literary critic, Joseph Wood Krutch, are especially pertinent here.

There remains, nevertheless, the cheerful possibility that we actually know less about the Science of Man than we do of the less difficult sciences of matter and that we may, just in time, learn more. Perhaps Hamlet was nearer right than Pavlov. Perhaps the exclamation "How like a god!" is actually more appropriate than "How like a dog! How like a rat! How like a machine!" Perhaps we have been deluded by the fact that the methods employed for the study of man have been for the most part those originally devised for the study of machines or the study of rats, and are capable, therefore, of detecting and measuring only those characteristics which the three do have in common. But we have already gone a long way on the

⁸O. Hobart Mowrer, *The Crisis in Psychiatry and Religion*. Princeton, N. J.: Van Nostrand (Insight), 1961, p. 126.

contrary assumption, and we take it more completely for granted than we sometimes realize. The road back is not an easy one.⁹

OUR POINT OF VIEW

Careful study of man's behavior today is yielding valuable dividends for us all. The course of development from birth to maturity is charted quite clearly. Because the facts revealed by sound research are more and more widely known, our appreciation and understanding of human likenesses and differences has increased. And because we believe that such understanding, based on solid scientific evidence, will enable us to deal more intelligently and effectively with one another, we are experiencing a growing interest in and demand for these facts, as well as an unparalleled effort to supply the needed information.

But it is not really as simple as all this. What we know about man today is a big improvement over what we knew fifty years ago, but we are a long way from knowing all the answers. Unfortunately, the layman doesn't always realize this. The rush of interest has been met by a flood of information. The number of books and pamphlets dealing with personality development, to say nothing of magazine articles, prepared for popular reading, is very large and the tide continues unabated. Much of this material is helpful and accurate, but much of it is of considerably poorer quality. Some of it is based on sound research findings, some of it on rather flimsy evidence,

⁹Joseph Wood Krutch, *The Measure of Man*. New York: Grosset & Dunlap, 1953, pp. 32-33.

while some of it is mere opinion. Although expert opinion in some instances may be very helpful and in the long run may be shown to be correct, there remains ample justification for anyone interested in the nature and development of human personality to proceed with appropriate caution.

This, then, raises the question, "But how can I know?" To be cautious is not enough. We need also to know what to look for. We have already remarked that personality theory is a most unsettled area. A recent book is significantly entitled *Theories of Personality* and presents no less than a dozen major views on the subject.¹⁰ What are we to say in the face of these disparities? By what standards shall we judge what we read? Is there any fundamental knowledge about man to which we can refer when we encounter various opinions about his nature and development?

This description of personality is being prepared because I believe that there is such fundamental knowledge about man. I believe that we must turn for our basic standard, to the revelation of Him who created man and Him of whom it was said, "He knew what was in man" (John 2:25). I hope that this presentation will be especially useful to lay people who have been widely exposed to information and opinion about personality and who need to reconcile some of this with convictions which they hold about the nature of the human being. It seems to me to be vital that the informed Christian study the nature and development of personality in the light of revelation, since it is virtually impossible to think appropriately

¹⁰Calvin S. Hall and Gardner Lindzey, *Theories of Personality*. New York: John Wiley and Sons, Inc., 1957.

and deal effectively with the human situation without reference to one's fundamental convictions about the nature and destiny of man. This, in my estimation, is an area in which Christianity has genuine relevance, and the Christian man must not fail to grasp its particular significance for his life in these unsettled times.

What follows is not intended as a final formulation or statement. It is instead, an attempt to make the teachings of Scripture about man's nature, purpose and destiny basic to our understanding of human thought and action. There have been a number of attempts to harmonize the teachings of Christianity with current psychological thinking and writing, but we think of this as putting the cart before the horse. Why should the Scriptures be subservient to the formulations of man? Let us rather begin with the idea that man was created in the image of God, and that God knows him intimately and completely. As St. Paul says, "The time will come when I shall know it (the truth) as fully as God now knows me!" (I Corinthians 13:12, Tr., J. B. Phillips.) If we take Scripture seriously (and I am writing especially to people who profess to do so) we have no other course. Nor should we apologize for our point of view. We believe that to carry out our mission as servants of the living God, we must understand His creatures. We need to learn more about people and their development. We must know how they learn, as well as how important various occurrences and influences really are. With this in mind, our principal emphasis in this book will be upon the growth and guidance of children and adolescents.

Having said this, however, and bearing in mind that such an emphasis is hardly unique in books on this subject, it seems important to review the particular purpose we have in mind and the limitations we have chosen to set for ourselves. First of all, we plan no exhaustive treatment, but rather intend to treat our subject broadly, fully realizing that this will entail oversimplification at times. Second, we wish to set our discussions within the framework of Biblical revelation. In sum, we wish to sketch the nature of personality and the course of its development in the light of the Christian message.

A FORWARD GLANCE

In the first chapters which follow we shall consider the nature of personality. Here we propose to derive an answer to the question "What is man?" from a study of the Christian view of God. We will look as closely as we can at the nature of God in order that we might understand the creature He formed in His image.

The latter chapters deal with the way this personality develops and our discussion will proceed chronologically. The theme of the discussion will be the relationship between the concepts of faith, hope, and love and the notions of dependence, independence, and interdependence. The span of years will be divided into three principle eras: the child at home—the preschool years; the growing person in school—middle childhood and adolescence, and growing to the full stature of manhood—the adult years.

CHAPTER TWO

Man in the Likeness of God

As we have said in the preceding chapter, the question which persistently dogs the footsteps of those who would study human personality is "What, then, is the nature of man?" In terms of the choice which Krutch¹ suggests we hold the view that man's nature is more appropriately defined by Hamlet's exclamation, "How like the gods!" Actually, of course, we go beyond this and specify "How like the God who made him (man) in His (God's) own image"! The Christian man believes that he is the very crown of God's creation, formed in the likeness of his Maker and made for relationship with Him.

Taking our cue from Genesis 1, which Christians believe to be a part of the divinely inspired revelation of a loving God, we hold that the Lord God said "Let us make man in our image" (Genesis 1:26). It would seem then, that our first task in understanding the creature would be to study intensively the nature of the Creator. If we are to take God at His

¹See page 12.

word (and we do) we should expect to learn much about human beings by acquainting ourselves as thoroughly as possible with that which He has chosen to reveal to us about Himself.

This, of course, is a very important limitation. We would not for a moment suggest that we can know God completely. He who was made cannot hope to comprehend Him who has made him. Yet, in the face of these staggering inequalities, we find that there is much we can learn if we only take the trouble to look. God has not left Himself without witness. He has revealed Himself in a number of ways, the most significant of which is to be found in the person and life of His son Jesus Christ. And when one asks the further question "Why did He choose to reveal Himself?" the answer which seems to come most quickly to mind is that He did so out of love for man. His purpose (if we dare to speculate about it) in creating man was to provide a further outlet for His love; to fashion a creature with whom He could enjoy relationship; to structure a setting in which the fullest and most incomprehensible measure of His benevolent nature could find expression.

If such a situation was ever to exist, it would require that the creature be made capable of relationship, and that man, God's counterpart, be sufficiently informed of his own and his Maker's nature that such interaction would become a mutual endeavor. Under these conditions it becomes clear that God's revelation about Himself and about us is a gracious one, given in love so that man might be able to enjoy the benefits to be gained from knowing and acting in accord with his essential nature. If God is truly desirous of an intimate relation-

ship with us, and the words of Christ make this unmistakably plain, then the things we need to know about ourselves and our fellowmen might well be the very things which He has allowed us to know about Himself. Recognizing, then, the limitations which we specified earlier, let us consider at least one aspect of the nature of God as He is revealed in the Christian message which is basic to our particular purpose.

THE TRINITY AND PERSONALITY

One of the oldest dogmas of Christianity is that of the trinitarian nature of God. Christians believe in one God comprised in a mysterious way of three persons, the Father, the Son, and the Holy Spirit. This basic Christian belief, though admittedly beyond complete human comprehension, is of considerable significance for our understanding of the nature of man. Let us study this dogma in some detail in order to see more clearly what its significance for our study may be.

We believe, for example, that the three Persons are distinct in their relationship. Christian dogma ascribes in particular to God the Father the function of creation and preservation of all things; to God the Son especially the work of redemption and reconciliation, and to the Holy Spirit that of communication, infusion, and interaction with mankind. Yet these functions are not divisive, the essence of God is indissoluble, as a matter of fact, these discrete qualities are actually basic to the unity of the divine nature. In the Christian view of God these persons are consequently never competitive but rather perfectly complementary. Thus God reveals Himself as a being

having completeness through relationship. The functions or acts of God are effected through the continuous interaction of the divine components.

The early church fathers were aware of this and the Athanasian Creed clearly expresses the various functions of the Trinity. All three are uncreated, but only the Son is begotten, while the Spirit is proceeding, or, as the Nicene Creed has it, "... who proceedeth from the Father and the Son." The important fact is that we have *distinct persons with separate functions who are in relationship*. This, I believe, is a succinct statement of the essence of human nature as well as a fundamental part of God's nature as He has revealed Himself to us.

GOD AND MAN

In what way does this exposition of the Christian belief concerning God shed any light on human nature? When we look carefully at the creature, it seems to me that we see rather clearly the imprint or image of the Maker. Now, of course, as Dorothy Sayers² points out, we do not mean that this image is a physical one. The image exists rather in psychological functions and abilities which set human beings apart from other created life. Mankind is composed of two kinds of persons, male and female. They possess many abilities and qualities in common, but also a number of distinctly separate ones, all of which contribute to their potential for relationship.

In a manner resembling the nature of God as we have

²Dorothy Sayers, *The Mind of the Maker*. New York: Meridian Books, Inc. (Living Age Books), 1956, pp. 33-34.

just described it, mankind is capable of interactive behavior by means of which it achieves the ultimate in fulfillment and completion. Or to put it in another way, it is as a consequence of the unique personal interaction of which humans are capable that personality develops. We will have much more to say about the development of the elements of personality in the second half of this book. For the present we will confine ourselves to the identification of some of those which are more readily discernible as reflections of the image of God.

Looking again at God we see Him not only, as it were, in relationship with Himself, but seeking relationship with His creature as well. His quest for fellowship with man is evident in the creation as well as later in the incarnation. God made man for relationship with Himself and this is man's uniqueness—that he is “like” God. He made his creature in such a way that he might enjoy genuine fellowship with his Creator. Further, when man in the Fall broke relationship with Him, it was God who instigated and implemented a restoration. The promise of a mediator and a savior, as well as its fulfillment in Jesus are strong expressions of this divine purpose. The more we study God's action in human history, the more we are impressed with the fact that He is a *seeking* God; a God who desires that all men should know Him, and find their real significance in Him. To this end He made them incomplete.

There is ample evidence that human beings develop personality only through social interaction. But even the most perfect of human relationships leaves something to be desired. There are elements in man which demand relationships which trans-

pend human experience. We are by nature restless, we seek relationship and fulfillment. We find that even the most serene and blissful human relationships are only momentary. They serve us best when in addition to the fulfillment they provide at a horizontal level (man to man) they remind us of our potential for vertical relationship (God and man) as well. St. Augustine referred to this in the words, "Thou hast made us for Thyself, O Lord, and our souls are restless till they rest in Thee."

As we will see repeatedly later on, God has revealed Himself to us sufficiently so that we can understand how our lives ought best to be lived. The personality of God, of course, is beyond the reach of fallen man—man in his rebellious state—but it is not out of reach of those who appropriate to themselves the benefits of restored relationships. He offers them in His self-giving love. Christians believe that through Christ God has again been made accessible and that the elements in man which are crucial to effective interaction with God are liberated in those who by faith have been "born again." As C. S. Lewis³ puts it, Christianity is not as concerned with "nice people" as it is with "new men." The rebirth which we believe takes place in Holy Baptism and by the continued denouncing of our rebellious impulses makes it possible for us to cultivate Him again and thus to utilize those attributes and abilities which are a part of His image in the manner He intended that they should be used.

³C. S. Lewis. *Mere Christianity*. New York: Macmillan Co., 1953, pp. 161-168.

Relationship and Personality

Looking at man as God created him we see that he is unique. He alone in all of nature has personality. Such a statement, however, requires that we investigate briefly the meaning of personality. In his recent book, Dalton says:

Historically, the term *personality* has many meanings, ranging from the popular phrase "she has personality," to the profound theological usage found in the expression "personality of God" as expounded in the doctrine of Trinity. Personality, thus, has come to have a great variety of connotations. When we examine the word etymologically we find that our confusion is only increased; for the Latin word *persona*, from which our term personality comes, as it has been translated into various languages, may signify nobody or no one when used with a verb in the French language, or it may mean a representative of a great body, as *parson* in English.¹

¹Robert H. Dalton, *Personality and Social Interaction*. D. C. Heath and Co., 1961, p. 8.

Another word, of even greater interest to us here, is the Greek word *hypostasis*. This is quite a common word which has many different meanings. Although it is the word in the New Testament which is translated "persona" or person (as in Hebrews 1:3 "the express image of his person") it is also employed to convey a number of other ideas. Thayer suggests that *hypostasis* is also translated "as setting or placing under, thing put under, substructure, foundation . . . steadfastness of mind, firmness, courage, resolution . . . confidence, firm trust, assurance."² Interestingly, they each add an additional dimension to the total meaning of the term personality and as a consequence we proceed with somewhat greater caution in our use of the term in referring to both God and man.

In our view, then, personality is an extremely broad term, encompassing all that an individual is and more. More, because it requires relationship with others for its completion, and in its maximal dimension it transcends individuality. Self-transcendence, the ability to lose oneself in the course of finding personality, implies a higher and more perfect condition than individuality and independence. It implies that the fullness of human stature is attained only as one merges self with others. Self-interest declines, giving becomes more important than receiving, personal completion is realized in communion. This borders on Erikson's idea of generativity, which he describes as "the ability to lose oneself in the meeting of bodies and minds," and "the interest in establishing and guiding the

²Joseph H. Thayer, *A Greek-English Lexicon of the New Testament*. American Book Co., 1889, pp. 644-645.

next generation or whatever in a given case may become the absorbing object of a parental kind of responsibility.”³

It seems clear that personality is not something which we obtain at a given age, but something which evolves throughout the life span. It is a process of becoming rather than a state of being. We will explore this in much greater detail in later chapters, but at this point it bears repeating that we are dealing with a continuous, life-long developmental process, mightily influenced by the vast array of experiences which are a part of its history, but equally capable of adaptations, revisions, growth and change as circumstances may require.

THE ELEMENTS OF PERSONALITY

Thus far we have referred repeatedly to God in relationship as expressed in the doctrine of the Trinity, and to man in relationship with others. Now we will explore this matter in some depth. God made us relating beings and provides us with the necessary equipment to enjoy relationship with one another and with Him. What are the requirements of relationships? Are these not the elements of personality?

Relationship is more than attachment. It is more than interchange due to sheer proximity or association with others for personal advantage. It implies genuine complementarity—completion or fulfillment of “alter ego.” It is a self-giving act, it involves self-surrender. Now this embodies two components:

³Erik H. Erikson, *Childhood and Society*. New York: W. W. Norton and Co., 1950, p. 231.

one, we must have self-content or something to contribute, and two, we must have an impulse or drive to use what we possess in the service of others. Let us consider these separately in some detail.

ELEMENT ONE: INDIVIDUALITY

There can be no doubt that human beings possess amazing resources. We use a variety of terms to describe these: talents, endowment, ability, skill, to name but a few. Yet we all too often overlook their vital function in our personality development. Because we take this tremendous repertory of abilities for granted, we are likely to miss the real significance they hold for our lives as stewards of God and servants of one another.

We have been made capable, literally "loaded" with abilities. Just think for a moment all the things a human being can do. Walking, talking, eating, sleeping, reading, learning, thinking, solving, growing, grasping, eliminating, creating, reproducing, sorrowing, imagining, rejoicing, remembering, fearing, loving, hungering, revering, selecting, worshipping, acting, breathing, seeing, hearing, feeling, praying—I suppose one could go on almost indefinitely. One cannot help but agree with David when he proclaims, "I will praise Thee; for I am fearfully and wonderfully made" (Psalm 139:14).

A moment's reflection makes it clear that man is the very crown of God's creation. Other creatures in the animal kingdom possess some of these abilities, but none can compare with man. God made man the master of His creation. He gave him do-

minion over everything He had made; "Thou hast put all things under his feet." Man's magnificent repertory of abilities sets him apart from the rest of nature; he alone is capable of a personal relationship with God. And it is in such personal relationship with God that man achieves fullest personality. But, we are getting a bit ahead of our story.

Obviously, many of these abilities are part of our natural endowment, and are either present at birth or emerge primarily as a function of the growth process. Others are learned as a result of both formal and informal instructional experiences. It is not our intention here to differentiate human capability in terms of heredity and environment for this controversy has long ago ceased to have a convincing ring to it. Far more important, however, is the realization of the almost unlimited human potential which the Creator has given His creature and which it is our function to nurture and foster to the fullest. This is strictly a matter of stewardship. The contribution we can make to others is limited by the extent of our resources.

Let us presume that a man stumbles upon a situation which has tremendous appeal to him and to which he wishes to make a major contribution. There are several courses of action open to him. He can lend his support through a substantial financial contribution, or he can contribute his time, energy, and talents. But what if his bank balance is minimal or non-existent? Obviously, this first avenue is closed to him. To complicate matters further, he finds himself already too committed to other projects so that his time and energy are sharply reduced, and he is quite lacking in the particular skills

which the project requires. In short, the man simply has no assets which he can apply to this particular endeavor. Lacking assets, he is incapable of contribution and is ultimately incapable of effective relationship.

It appears, then, that one of the essential ingredients in personality is capability. Foote and Cottrell contribute to our understanding of this in the following words:

Competence is a synonym for ability. It means a satisfactory degree of ability for performing certain implied kinds of tasks. Each of the abilities described . . . as components of interpersonal competence is found to some degree in any normal person, regardless of his previous experience. Nevertheless, as with virtually all human abilities, by practice and purposeful training, wide differences result. In this sense, interpersonal competence although based upon inherited potentialities, and directly contributing to self-conceptions, may be compared to acquired skills. To conceive of interpersonal relations as governed by relative degrees of skill in controlling the outcome of episodes of interaction is to diverge greatly from some other explanations of characteristic differences in behavior.⁴

The six components of interpersonal competence which they suggest are health, intelligence, sympathy, autonomy, judgment, and creativity. It seems clear that these qualities or characteristics are a part of the likeness of the Creator in which the creature is fashioned. Man's competencies, however, go beyond the interpersonal area and embrace also power and lordship with which he is to control the universe rather than

⁴Nelson N. Foote and Leonard S. Cottrell, Jr., *Identity and Interpersonal Competence*. Univ. of Chicago Press, 1955, p. 36.

being controlled by it, and creativity to explore with increasing precision and imagination the seemingly endless possibilities whereby mastery of the universe may be expedited. With the possible exception of sympathy, all of the above components are directly involved in this element of personality. Health, intelligence, autonomy, judgment and creativity are all vital if man is to subdue the earth and have dominion over it; if he is to share in the lordship and creative activity under the ultimate dominion of God. Since the above description is specifically aimed at analyzing competence in the interpersonal area we will find later that all of the components are also involved in the second element of personality: contribution. But for the present, let us discuss individuality.

The history of man's creative activities is indeed a glorious saga. One obstacle after another is overcome by the ingenuity of man. Man's creative capacities are manifest in almost all areas of human endeavor, most notably however, in the arts and sciences. There is no denying man's creative genius; there should be no tension between science, for example, and theology. Scientific progress is entirely in line with God's intention that man should share in His creativity. The problem arises not so much in what man does, but rather in why he does it.

In his description of the self-actualizing person, Maslow refers to creativity as one of the invariable characteristics of the mature human being. "This is a universal characteristic of all the people studied or observed. There is no exception. Each one shows in one way or another a special kind of creative-

ness or originality or inventiveness which has certain peculiar characteristics.”⁵ Actually, Maslow summarizes this matter of capability as one element of personality quite succinctly in his discussion of the process of self-actualization. It may “be loosely described as the full use and exploitation of talents, capacities, and potentialities.”

As we have said, however, there is more to man than capability. There is the question of the use to which all this ability is put. Human ability is not passive, quiescent or stagnant, but dynamic. This quality of human ability to seek active expression has been referred to in a variety of ways, including such terms as impulse or drive, conation or indigenous motivation. Jersild describing the latter states: “an integral feature of the development of a capacity or power is a tendency to use that capacity or power. The machinery of development is equipped with a self-starter.”⁶

Maslow goes to somewhat greater length discussing the same thing.

To make growth and self-actualization possible, it is necessary to understand that capacities, organs and organ systems press to function and express themselves and to be used and exercised, and that such use is satisfying, and disuse irritating. The muscular person likes to use his muscles, indeed, *has* to use them in order to “feel good” and to achieve the subjective feeling of harmonious, successful, uninhibited functioning (spontaneity) which is so important an aspect of good growth and psychological

⁵A. H. Maslow, *Motivation and Personality*. New York: Harper, 1954.

⁶Arthur T. Jersild, *Child Psychology*, Fifth Edition. Prentice-Hall, Inc., 1960, pp. 13-14.

health. So also for intelligence, for the uterus, the eyes, the capacity to love. Capacities clamor to be used, and cease their clamor only when they *are* well used. That is, capacities are also needs. Not only is it fun to use our capacities, but it is also necessary for growth. The unused skill or capacity or organ can become a disease center or else atrophy or disappear, thus diminishing the person.⁷

A few examples which enlarge upon some of these points may provide further clarity here. An individual does not only possess the ability to see, but also the tendency to look. A child with superior intellectual capacity will be more inclined to engage in tasks which are intellectually challenging. He will even go out of his way to invent games and puzzles which challenge his mental resources. Many parents have discovered that once a child acquires a fair amount of skill in playing the piano, it is no longer a chore to get him to practice. Instead, it may be difficult to get him to do anything else.

Thus we see that both interest and effort are related to ability regardless of whether the latter is a part of a person's native endowment or learned in the course of life experience.

But let us return for a moment to the question of what man does with his capacities. The tendency to use them requires direction, and it is precisely here where we see the two elements in personality in bold relief. On the one hand there is the drive to independence, individuality, and self-aggrandizement, while on the other is the need to make a contribution, to be interdependent, to be of service.

⁷Abraham H. Maslow, *Toward a Psychology of Being*. Van Nostrand (An Insight Book), 1962, p. 187.

So far, we have concentrated on traits or abilities which tend to make us think about man as an individual. As a matter of fact, we are often reminded today that the creative process is a uniquely individual thing—at least in the areas of arts and science. But man was not made to live in isolation. Personality, as we have said, does not develop in a vacuum, but rather requires relationship. Here again we take our cue from the nature of God. God is a God of relationship, and His creature bears the stamp of his Maker.

ELEMENT TWO: CONTRIBUTION

As we look over the array of human abilities we find many which not only make relationship possible, but actually necessitate it. Man is remarkably equipped for communion and it is here that individuality finds its real purpose. We seek relationship with others and we find it to the degree that we are able to contribute to such a relationship. Real relationship involves giving. In the ultimate sense it means giving ourselves—surrender. Personality grows as the self is emptied; only to be filled again with the rewards of relationship. Without giving or contribution there is no relationship, only parasitic attachment. Again, as we will see later on, it is for this reason that personality develops all through the life span. When we look at the relationship between a mother and her infant, we see very little in the infant that can be called contribution. It seems to be almost a one-way street; mother giving, infant receiving. But this is as it must be for how can we give except we have first received? By the same token, however, we ought not

speak of the infant as being a personality, but rather as one who is capable of becoming a personality as nature and nurture gradually and cooperatively bring about the development of abilities. Literally it is a matter of storing up sufficient assets so that one can begin "to buy into" human relationships.

Let's return to the nature of God and the matter of relationships once more. Relationship involves giving—ultimately it requires giving oneself. We have agreed that God made man capable of relationship with Himself. Christians believe that when he chose to be disobedient, man severed the union. The original relationship between God and man came about through the loving self-giving, creative act of God. But when man sinned, he became incapable of a relationship with God. His orientation or direction changed. He did not seek God, but rather became self-seeking. He shifted his primary concern from "other" to "self" and in so doing denied himself the opportunity to develop into the fulness of human stature or a personality. God, however, would not have man remain in this status. His will was that He was to be the vine and we the branches. To restore the relationship would require again self-giving on God's part. And how well we know the wonderful loving act: "that He gave His only-begotten Son" (John 3: 16). God pursued his rebellious children though it cost Him all that He had.

Thus, the new or second relationship likewise came about through a loving, self-giving creative act and in Christ we are a "new creation." Through the eternal faithfulness of God, we are restored again to the position of "joint heirs with Christ."

Taking this seriously means that we are made capable through the power of the Holy Spirit to have fellowship with the Father even as our Lord Jesus Christ has. This is the new life, this is life eternal even at this moment in time. The more I think about this the more I like the phrase, "a born-again Christian." It has deep developmental significance.

In referring to the God-man relationship as it ought ideally to be, Jesus frequently used the analogy of marriage. He spoke of Himself as the bridegroom and of us as the bride. At another time He spoke of the relationship in terms of a most intimate union, saying that He and the Father would come and live within us. "I in you and you in Me" similarly connotes the physical incorporation of "other" in "self" which the marriage union permits. These analogies are underscored by St. Paul in the fifth chapter of Ephesians, "Wives, be subject to your husband *as to the Lord*," (italics mine) "For the husband is the head of the wife as Christ is the head of the Church, his body, and is himself its Savior." And what this implies is stated in the words "Husbands love your wives, as Christ loved the Church and gave himself up for her. . . ." Trueblood sums this up nicely when he says, "The intimacies of marriage are a communion of the highest order. They demand total self-giving."⁸

Ideally then, human interaction should involve self-abandonment if optimal personality development is to accrue. Essentially this is what is involved in the element of personality we have called contribution. This is the reason man is so

⁸Elton Trueblood, *The Recovery of Family Life*. Harper and Bros., 1953, p. 45.

marvelously endowed. The "self" should seek to serve the "other" and in the very process find the true self which emerges as a consequence of "dying to self." All of this sounds very complicated and paradoxical, but it is precisely what man is confronted with by God in the challenge of faith. Let us examine how this works out in the marriage relationship.

The profundity of Genesis 1:27 ("So God created man in his own image, in the image of God he created him; male and female he created them.") offers some clues to the purpose believed behind the establishment of marriage and family life. If God made us in his own image, and we are male and female, then whatever else God may be (and he contains an infinite magnitude of characteristics beyond our reckoning) he must at least encompass maleness and femaleness. Man and woman were created for relationship with each other from the beginning.⁹

For our purpose it is also important to note that this is not merely a convenient arrangement, but rather one of necessity. "It is not good for man to be alone; I will make him a helper fit for him" (Gen. 2:18). Man was made in two parts, each of which is incomplete without the other. The two parts were made sufficiently alike so that they could enjoy relationship, but also with distinctive functions and characteristics which make possible true complementarity or completion.

Man's need for intimate companionship by which he achieves ultimate completion has long been recognized as a universal human characteristic. Even in societies where mar-

⁹Roy W. Fairchild and John C. Wynn, *Families in the Church: A Protestant Survey*. Association Press, 1961, p. 67.

riage as we ordinarily define it does not exist, strong proclivities toward psychological as well as physical intimacy persist.¹⁰ The marriage union ideally permits two individuals to give themselves completely to each other. Contrary to popular opinion marriage is not a fifty-fifty affair. Any such association is likely to result in each party coming half way and meeting each other at the line of battle! Surrender, not compromise, is demanded, and sexual intercourse, ideally, is surrender acted out. The relationship of marriage demands of one total commitment to the well-being and fulfillment of the other.

Unswerving loyalty and faithfulness are basic to such a relationship and personal assets in the form of abilities and skills are the medium of exchange. Interestingly, when bilateral self-abandonment is realized, each contributor is likely to feel richer and more complete rather than emptied and deprived, and their enrichment and fulfillment is crowned by either spiritual (psychological) or physical progeny or both. A full and complete relationship such as we have here described will generate a spirit, a new *Gestalt* which is truly a part of both, yet identical with neither; and actually something more than merely the sum of the component contributions which are its parts.

There is yet another way of describing personality in the marriage relationship. Again in Genesis 2:24 we read, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." Now this

¹⁰Milford Spiro, *Is the Family Universal?—The Israeli Case* in N. W. Bell and E. F. Vogel (Eds.) *A Modern Introduction to the Family*. The Free Press, 1960, pp. 64-75.

matter of becoming one is not just an allusion to physical union in the sex act, but refers to actual merger of spiritual and psychological qualities as well. All of us have observed how with the passing of the years a certain husband and wife seem increasingly to resemble one another. This is literally true and again, ideally, this is not because the more acquiescent one has taken on the characteristics of the dominant partner, but rather because each has given up self and taken on the aggregate personality which their mutual investment has produced. With each having contributed so much to their new personality, it is not surprising that striking resemblances evolve through the years.

CONFLICT, TENSION AND STRESS

So far we have been speaking about man's drive to contribute within the context of the ideal situation. In reality, as we well know, it does not work out that way. We are no longer what we were intended to be, and as a consequence we feel the tension which St. Paul described so eloquently, "The good that I would, that I do not, and the evil that I would not, that I do" (Romans 7:19). Our problem is with our self-orientation; self-abandonment is terribly threatening and almost abhorrent. The natural tendency of fallen man is to be self-seeking. But selfishness and contribution are incompatible, and without contribution there can be no relationship and without relationship personality does not develop. For the Christian this poses a perpetual problem, and the individual who does not feel this war going on inside of himself has cause for alarm. Jesus put it this

way: "If anyone wants to follow in my footsteps he must give up all rights to himself, take up his cross and follow me. For the man who wants to save his life will lose it; but the man who loves his life for my sake will find it" (Matthew 16:24, Phillips tr.). Which of us is willing to run the risk?

The study of human personality involves us in a paradox. As we have just seen, for example, our desire to inflate ourselves, to work toward our own gain, to seek personal advantage, makes it mighty difficult to empty oneself in the service of others. About the last thing I want naturally to do is to lay myself wide open, to expose myself, to put myself in a position where I may be harmed, in the service and for the sake of others. And yet it is precisely as a result of such selfless concern for the welfare of my neighbor that personality or true human greatness emerges. The prototype or example again is to be found in God. He is acclaimed by His creature as the Lord of heaven and earth *only* as the creature comes to know him in Jesus Christ, the suffering servant. "But he that is greatest among you shall be your servant" (Matthew 23:11). And then another paradox: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew 23:12). Or as Francis of Assisi so neatly put it: "It is in giving that we receive."

A second paradox, closely resembling the first, is that of wholeness and incompleteness. We tend to think of a well-adjusted mature individual as a whole or integrated being. And yet any individual is fundamentally incomplete. He finds completion only in relationship with another individual. God made

him thus: in two parts did He create mankind—male and female. Here, it seems to me, is one important source of man's restlessness. Other writers have frequently referred to us as seeking, questing after fulfillment, striving to achieve integration. The efforts we put forth toward such a goal are entirely appropriate to the nature of our being. We must bear in mind, however, that the more we achieve what Christians might call integration the more we become aware of another even more basic incompleteness, namely, that ultimate integration must await that time when we will enjoy unrestricted intercourse with the Author of life itself, the seeking, pursuing Father of our Lord Jesus Christ. Personality will then develop unhampered by our present tendency to spend ourselves pursuing one blind alley after another.

A final paradox is that of ability and inability. Man possesses tremendous potential to achieve and the results of his incomparable abilities are everywhere in evidence. Yet with all of this we are basically very limited. In one sense we can validly speak of the unlimited opportunities which lie ahead for this and future generations, while in another sense we must admit fundamental incapability. Though we have unlocked the secret of the atom with all of its potential for good, we cannot unlock the hearts of men in order safely to direct its use. Conversion, the necessary transforming experience, is something of which man is quite incapable. Only the Spirit of God can perform this most basic function. Men may plant and water, but it is God who makes the seed grow. Interestingly enough, it seems the more a person develops his abilities the more likely he is to be aware of his limitations. The fullness of human

stature is only to be attained by the grace of God through faith in our Lord Jesus Christ.

Man, then, experiences considerable conflict, tension, and stress as he struggles to maintain the proper balance between intake and output. Some stress and tension is a natural accompaniment to all human voluntary action, learning, and adaptation, and as such is "normal" and "healthy." It is just these facts about personality which have led to the use of such a term as "dynamic" in defining the organization of personality. This is an important element of the nature of man. Neither is this incompatible with the model, for after all, God, too, is active and dynamic. When we speak of his changelessness, we certainly do not wish to imply inactivity and stagnation. The development of our personality involves continuous adaptation and realignment.

MAINTAINING THE BALANCE THROUGH TIME

Before leaving this subject let us return once again to the matter of self and others, or individuality and service. Note the word "and" rather than "versus." This is not an either-or affair; this is a matter of maintaining a balance between two equally important tendencies. As personality development progresses there is an identifiable shift in the proportion of each of the elements present. At certain times, notably in early childhood, there is great need for intake as opposed to output. Yet even the youngest child needs some opportunity for output—some chance to make a contribution. Ideally, with increasing age, there should be less need to concentrate on

intake and more desire to contribute. Special circumstances, of course, may make special demands. Each of us has observed children, who though apparently maturing nicely as personalities, suddenly seem to lose ground, to go backwards. Thoughtful consideration frequently reveals a change in circumstances which is threatening the balance they have already achieved. In response to the feeling that they are losing balance, they call for greater input. When they no longer perceive their life situation as excessively threatening, their demands for reassurance and security (intake) decline and they are again somewhat more free to give of themselves.

In terms of our theory, individuality is vital to contribution and both are necessary for relationship. Because relationship, in turn, is crucial for personality development, we can understand why human beings strive to defend themselves in situations which threaten their feelings of personal worth.

Defensiveness is a natural, normal reaction. A person who almost never feels threatened and consequently is rarely, if ever, defensive, is an unusual person to say the least. Most of us have our weaknesses and become defensive when these areas are under attack. An individual is careful to protect himself against threats to his self-esteem because how he feels about himself is a very important factor in how well he is able to do what he sets out to do. The job a man turns in is strongly influenced by the feelings he has about his ability to accomplish it. For this reason our feelings of adequacy are very precious commodities indeed. It is no wonder we struggle to preserve them. Our efforts in this direction are our defenses in action.

It is, of course, quite beyond the scope of this volume to explore the varieties of defense mechanisms which people employ in order to preserve some measure of personal integration or balance. The specific forms of behavior used to gain the approval of others, though such approval may not have been entirely merited, to avoid the detection of our faults and the consequent disapproval of others, or to ameliorate the feelings of guilt aroused by transgression of internalized moral standards, are the subject of much interest and many publications in the fields of mental hygiene and personal adjustment, and are most frequently discussed at some length in books and courses devoted to self-understanding. We mention them because they are characteristically a part of the process of conflict resolution, they are much involved in the tension and stress which we have said are a normal accompaniment to the evolution of personality.

Anderson's¹¹ description of the human organism as an open system involving continual input and output is quite germane to our discussion at this point. His view of development over time specifies the shifting dynamic quality of human adjustment which we are calling the maintaining of balance. As we have already hinted, the ratio of input to output, or to state it in another way, of drive to individuality and drive to contribution, varies during the course of personality development.

How may this shifting balance over time be conceptualized? Is there a framework which might prove useful in as-

¹¹John E. Anderson, "Dynamics of Development: System in Process," in Dale B. Harris (Ed.) *The Concept of Development*. Minneapolis: University of Minnesota Press, 1957, pp. 29-30.

sembling the many isolated behavioral experiences which we encounter into some meaningful whole? That such a scheme would be most useful to anyone seeking better to understand human behavior—of this there can be no doubt. And there have been many attempts to provide such a conceptual framework. That which follows, however, is consistent with our original premise, and takes its direction from the Christian revelation. In his famous chapter on love, St. Paul concludes with the statement, "So faith, hope, and love abide, these three; but the greatest of these is love" (I Corinthians 13:13). I believe that these three terms can provide a framework within which the behavior of human beings over time can be understood. Let's push a bit further and see how this works out.

We will soon be describing in chronological fashion the needs and behavior of individuals. We will see that the foundation of personality is the ability to trust, for relationship is impossible without faith and confidence. Thus the earliest years of growth are devoted to the acquisition of faith in the physical and social world which surrounds us. But relationship requires having something to give and thus individuality becomes a critical matter. The development of individuality involves the establishment of the self, independent of others, and is to some extent dangerously divisive. To me, however, independence has a future orientation. The toddler, seeking some control over bodily functions and processes, is inspired and encouraged by adults and older siblings whose words and actions consistently promise a richer life to come, and more enjoyable than that which he knows at present. Certainly the

adolescent who works so hard at gaining a greater measure of independence does so with an eye to the future. This is the perennial optimism of youth: there are yet better things to come. Independence strivings are most appropriately linked with outfitting oneself for the job ahead. As we will see at a number of different places in succeeding chapters, individuality looms into the foreground when new challenges arise which demand additional qualifications before a new area of work can be invaded, or a new form of service rendered. All of this seems to speak of hope, for hope clearly implies a future orientation. Human life is a pilgrimage; personality is a process of becoming; the Christian man lives a life which gives evidence of mission and purpose.

But striving for independence has its limitations also. Preparation for the future is futile and barren if it does not ultimately issue in action. The mission and purpose, the object of self-development and personal preparation is service to others. Ultimately, we realize that we are equipped with power and wisdom, talent and skill only that we might give it all away. We were not made to be alone, to accumulate power and then to hoard it. If self-aggrandizement is our sole objective we are headed for disillusionment and stagnation. The maturing personality recognizes the interdependence of man with his fellow men. He is a creature whose basic need is to give. This is the output variable, and in His wisdom the Creator has, in most instances, reserved the longest period of the life span for interdependent behavior. This is love—the outpouring of the self-contents in the service of others. But only those who have faith

can dare to hope, and only where those two qualities are well established can we learn to love, ultimately thereby to learn what life is all about and what personality was meant to become.

Part Two

The Development of Personality: Dependency

Infancy, the Beginning of Personality

If we believe that personality develops in response to social interactions, we are obliged to conclude that birth rather than conception is the event that marks the beginning of this developmental process. Clarity here demands that we remind ourselves of the breadth of our definition of personality. It is not just certain attractive or repelling traits, nor is it simply something which some people possess and others do not. Not infrequently we hear the statement, "My, but that baby has a lot of personality," but this is a typical misuse of the term. Children in this stage of life can at best be thought of as developing the crudest outlines of personality. These first twelve or fifteen months witness the formation of the embryonic personality. Our function in this chapter is to attempt an outline of some of the factors which contribute to this evolution.

THE BALANCE BETWEEN INPUT AND OUTPUT

The elements of personality, we repeat, are individuality and contribution, but neither seem to be particularly characteristic of the infant. What are the mechanisms whereby a relatively oblivious newborn develops some self-awareness, some individuality? How is it possible for the infant who is apparently so helpless, inadequate, and dependent to make a contribution? These are knotty problems but extremely significant and this deserves at least some effort on our part to explain.

In the first place, the newborn is not as helpless and incapable as he may seem to the casual observer. He has many abilities which make possible life outside the womb. He can sleep, cry, hiccup, swallow, breathe, void, and move, to mention some of the more obvious ones. It is believed that as the infant exercises these abilities he learns the very basic discrimination between what is self and what is not self. This learning is aided and reinforced by the reactions of his parents and others who care for him.

These are, of course, very simple beginnings. The abilities described are largely of the "built-in" or automatic variety. They require little if any stimulation from the outside; little, if any, interaction with others. As a consequence, the infant's experience is quite limited and the more involved and complex experiences which make rather major contributions to adjustment and adaptations, as we usually think of these terms, are largely absent from his daily routine. Naturally, this varies with the age of the infant, but we must agree to speak about "infants in general" and recognize that allowances will have to

be made within the group for the growth and development which occurs, or we will find it all but impossible to speak about the development of children at all.

Looking at that daily routine, we can begin to understand what is happening in the personality development of the infant. As we have said, his most obvious abilities, eating, sleeping, crying and eliminating, are related to life-sustaining functions. His needs are quite simple and when he gives expression to them, they are generally promptly met. We have agreed that the human infant is not incapable, helpless, but we cannot deny that he is a most dependent creature; he will die if left to fend for himself. But, under ordinary circumstances, he does not need to do so. Children come equipped with parents on whom they can depend—to whom they can turn for their every need. The infant's daily routine consists largely of being soothed, satisfied, comforted and helped by others when distress and need overtake him.

Gradually, the infant learns to expect such "service" and adjusts his demands in a way which, though he doesn't know it, is one of the earliest forms of cooperation. Let's look for a moment at how this happens. The universal distress sign of the infant is crying. At first the infant cries in about the same fashion regardless of the nature of his distress. Mother comes and after some reflection and examination removes the source of the difficulty and the infant stops crying. Mother's act, whatever it was, was a satisfying one and mother and satisfaction become linked. "When this person is around good things happen." Such a notion, rudimentary and unspoken though it

may be, is a kind of vital first link in the chain of infant experiences which form the maturational sequence. The infant comes to expect satisfaction from the mothering person and often demonstrates this by stopping crying as soon as he hears footsteps outside the door or mother's "I'm coming." As time goes on, the infant learns that better signals result in quicker service, and where he formerly employed one kind of cry to express most all distress, he gradually comes to modify the signal somewhat for the different kinds of distress that he feels. Mothers learn to detect these differences and react accordingly. The more appropriate her responses the more effectively it meets the needs of the infant, and the more the infant comes to rely on a rewarding and supporting "world."

"Mothering," of course, is not only performed by the infant's actual mother, but also by father, older children in the family, grandparents and other relatives, baby sitters, and others who from time to time care for him. If care received at the hands of these other individuals is quite like that which mother provides, the generalization gradually emerges that not only is mother good, but "good things happen when people are around." From here it is only one step further to the conclusion that the world, or life as he knows it, is good; not something to fear and shun, but something I can look forward to with pleasant anticipation. You might call such an attitude a positive set, expectancy, or outlook. This attitude is a fundamental ingredient in security.

Here then is the groundwork of personality. There is little reason to expect either individuality or contribution to emerge where a sense of security is missing. What I will become is a

function of what I am able to come to believe about myself and the opportunities I have to apply myself in service to others, but both of these conditions require interpersonal relationship—fellowship with others. What I expect at the hands of others will influence my decisions about interaction and fellowship. The child who learns to trust the personal and physical world about him, who takes goodness and probity for granted, and who has faith in certain inexorable cause and effect relationships is in an advantageous position with regard to the development of the elements of personality.

Without such reliance or security, many of the avenues by which important nutrients can be incorporated into the growing person are substantially narrowed or blocked entirely. Mistrust and uncertainty cause hesitation, tentativeness, and withdrawal. They are divisive of fellowship, they render wholesome developmental progress virtually impossible. The infant and young child's greatest need is to be filled with experiences and understanding which contribute to reliance on self and others. Whatever interferes with this intake or "fueling" process is detrimental to the development of healthy personality.

Occasionally, however, one finds that parents are concerned that interaction with an infant is so much a one-way affair. It seems that parents are constantly "giving" and the little one is constantly "receiving." And this, of course, is actually the case. "But," they say, "aren't we making a mistake? We're spoiling him. He has to learn that life isn't just a matter of others giving you everything you want; he has to learn to give too." It is at this point that parents must recognize the impor-

tance of having adequate strength before being subjected to heavy stress and strain. No one would suggest putting undue stress on a brick wall before the mortar has had a chance to harden, or walking on a sidewalk before the concrete has had adequate time to set and cure and attain adequate strength. We do not put unnecessary difficulties in the path of a young Christian, a recent convert, but rather we try to protect him while his faith is still quite fragile.

We are not suggesting that infants should never be frustrated, but we are saying that in the ordinary course of family living there are, even for the infant, enough frustrating situations, so that in general it will be quite unnecessary to make special provisions for such situations or experiences. The ratio of intake to output in infancy is not 1:1, but rather it is heavily loaded in favor of intake. The function of parents at this stage in the life of a child is to provide a kind of experience which will enable the child to give when it is later required of him and to face the future unafraid.

Thus we see that the needs of children make extensive demands on parents. Parents must be prepared to give and to sacrifice for many years, during the first of which there is likely to be very little "feed back." Although no one will deny that even the youngest child affords his parents certain compensations, the care and rearing of the young child demands far more than it yields.

These requirements are best met when adults who care for children possess the quality of faithfulness. This means adults, parents particularly, who are committed to their function as

husband and wife, father and mother. This means parents who accept and like the role which is theirs, who by their life make it abundantly clear that they have no intention of deserting this role for any other. They are married and they like being married to each other. They have children and they enjoy child rearing. Faithful parents are not looking for the easiest way out; they do not look upon children as necessary nuisances who though tolerated are best lived with by keeping them at a comfortable distance as much as possible. Faithfulness means being trustworthy—being the kind of folks that others, including children, can always count on.

PREDICTABILITY VERSUS CONSISTENCY

We would do well not to confuse faithfulness with consistency. There is probably no more popular word in child rearing than consistency, and also no more dangerous one. It is humanly impossible to be completely consistent, and severely rigid and inflexible behavior is more often a sign of mental illness than health. Yet many parents are unduly worried because they fail to deal consistently with their children. They are upset because they do not always treat the same infraction of rules in the same manner or because they cling tenaciously to a threat or demand of theirs which has long since ceased to be helpful and is only causing the quality of their relations with the child in question to deteriorate. Because of the unnecessary guilt and anxiety created in many parents by a misunderstanding of consistency, we prefer to avoid the term completely and speak instead of faithfulness and predictableness.

I shall not soon forget one striking example of this. A mother and her daughter had been receiving help for some time at a child guidance clinic because the child was having trouble in school. The problem was a most complex one, and the anecdote described here was simply one small part, but it illustrates the point well.

It came to light one day when the mother stated very bluntly, "I've got to know about something that's been bothering me for a long time." Patiently the counselor helped her get it off her chest. It seems that the girl wanted very much to have a bicycle of her own. She had learned to ride on her friends' bikes, but she could never go with them when they all went somewhere. Mother and father knew about her deep desire to have a bike and although they had not furnished her one to learn on, they were now agreed that she was big enough to be riding with her friends and they were actually quite eager for her to have it.

Knowing, in addition, however, that she was not doing so well in school as they thought she should be doing, father decided to use the bicycle as a means of getting the girl to do better in school. Mother wasn't sure she liked this approach, but though it pained her, she acquiesced. "After all," she told herself, "we've tried just about everything and maybe this will work." Shortly thereafter the daughter came home with a particularly poor paper and amid some sharp words and tears, father lowered the boom. "There'll be no bicycle for you, young lady, until you bring up those grades!"

As the weeks and months went by, father and mother real-

ized their mistake, but were afraid that if they admitted how wrong they had been their daughter would lose respect for them. What had happened, of course, was that the girl now became so apprehensive about the possibility that she would never get her bicycle that she was less able to concentrate on her school work than before. Actually, instead of increasing her motivation and helping her to improve, this kind of pressure only made things worse. The girl was caught in a vicious circle, and the parents had worked themselves into a corner from which they were afraid to emerge for fear of losing face. What could they do?

After some time they were able to see that two wrongs would not make a right and that they would have to admit their mistake. They were encouraged to disconnect the bicycle and the achievement, and to realize that they never had any business together in the first place. Here then was a case where it was necessary for parents to be "inconsistent" in order to be faithful. They could not maintain a position which was obviously doing more harm than good and still remain committed to their role as concerned and loving parents. A lesson that each of us might well learn early in our career as parents is willingly to admit it when we have made a mistake in the handling of a situation with our children, and then to correct things without further delay.

Faithfulness implies some degree of consistency, of course, but it can also absorb a good deal of inconsistency. Faithful parents will have their bad moments too. They may say things they will later regret and they may act in ways they wish they

hadn't, but they have no intention of backing out of their commitment. Stone and Church have an excellent description of what is important in the infant-parent relationship.

We should also make clear that there is no one way to love a baby. Babies are individuals and need different amounts and kinds of affection. Parents, too, are individuals and have different ways of showing it. Some are lavish with physical demonstrations of their feelings; others are not, but still manage to get them across. Some parents are soft and tender, some are bluff and hearty, some are sober, some ironic. Furthermore, no one can love his baby equally at all times and under all conditions. Babies are sometimes cranky and sometimes exasperating, they can destroy the parents' sleep or a favorite treasure. What is important in terms of the baby's sense of trust is the reliability of his parents' love, the clearness with which it shows through transient vicissitudes, through inevitable anxieties and irritations.¹

Feelings of security do not result only where the behavior of the persons involved and the circumstances which surround the behavior are absolutely invariant. This is rather a matter of probability. We are usually sure "within limits." "All other things being equal, he will probably behave thus and so" is our usual way of expressing confidence. And this is also sufficient for the child. Although there may be times when his folks behave in a somewhat erratic or unusual manner, the child needs to know that in most instances, and especially when his need is most urgent, he can count on them. Thus, he can pre-

¹L. Joseph Stone and Joseph Church, *Childhood and Adolescence*. New York: Random House, 1957. pp. 60-61.

dict their behavior, not flawlessly, but with reasonable accuracy. This point is further clarified by Stone and Church.

What we have said so far about building trust by meeting the infant's physical and psychological needs is, in most circumstances, a matter of more or less. Few children grow up with total confidence that the world will take care of their needs, and those who do come in for some rude shocks. On the other hand, few acquire an attitude of total pessimism and distrust.²

It has been noted that infants who are cared for in a stable and relatively predictable manner differentiate self from non-self somewhat more readily. Escalona suggests:

Other things being equal, those babies whose experience has a definite rhythm and sameness to it especially with respect to vital situations such as feeding and bathing may somewhat earlier and somewhat more easily acquire a sense of themselves as entities to whom things happen and who can make things happen.³

In other words, the development of individuality proceeds more efficiently within a relatively constant framework. Where the dimensions of experience are quite stable, the measure of the self is somewhat more easily taken. On the other hand, if the standards which form the basis of the child's comparisons of his behavior and their effect upon his environment shift randomly, considerably greater ambiguity about self and reality-limits must be expected, with the result that general con-

²*Ibid.*, p. 61.

³Sibylle Escalona, "Emotional Development in the first year of life," in *Problems of Infancy and Childhood*, Milton J. E. Senn, Editor. New York: Josiah Macy, Jr. Foundation, 1953. p. 26.

fusion and chaos rather than organization characterize the developing personality.

This, then, is the link between faithfulness in parents and trust in children. Not only does the child come to expect particular patterns of behavior from parent figures but he gradually obtains a reliable and appropriate evaluation of himself as a person among persons, as an individual in relationship to others. Such understandings are vital to the development of a sense of security or trust.

THE FAITH OF A LITTLE CHILD

The trust of an infant is a beautiful thing to see. Usually, this totally dependent creature does come to rely on his parents and accepts the world as a good and happy place. This reliance on others must gradually be replaced by growing self-reliance, but the ability to trust is not thereby lost. It simply reaches out and embraces new objects. If parents, while encouraging the development of many skills and abilities in their children in order to help them become more self-reliant, neglect to foster the very natural tendency of being dependent on others, they make a tragic mistake. As we will see man was never intended to be an end unto himself. He needs self-reliance, but not smug self-sufficiency. He was made not to be totally dependent, nor completely independent, but interdependent.

Man prospers and grows as he interacts with other men. In doing so he learns to respect them for what he can receive from them and at the same time he learns to seek them out

in order to bestow love on them and serve them. To do this man must possess both an adequate sense of his own personal limitations and needs, as well as a proper understanding of and regard for his own strengths, skills, abilities and qualifications which can make him a blessing to others. The foundations of such understandings are laid in infancy.

So far we have discussed the beginnings of personality development with only incidental reference to our particular framework. We have concentrated on man's relationship to man; the infant interacting with his parents. But we believe that God made man for relationship with Himself as well, and consequently we should find our model for the beginnings of personality development in the nature of that relationship. What we have just said about parent-child interaction should derive from what we are told about the nature of God and His expressed desire to have fellowship with His creature.

Our Lord Jesus Christ referred to God as Father, and encouraged us to conceive of Him in that way also. We are to approach Him as children approach a loving earthly father. It is of the utmost significance that the God-man relationship is cast (by God) in a human framework, for this is the only way that mortals can cultivate a relationship with God and learn to know Him intimately. At the same time such dependence upon human experiences makes of the parent-child relationship a matter worthy of far more serious consideration than it is often given. A brief analysis of the Creator-creature relationship may serve to establish the principal structural components in real personality development. As we do this it will

become clear that the God-man relationship is the model after which the foregoing analysis of parent-child, man-to-man interaction is patterned.

In the first place, all creation is upheld by the utter dependability of God. Especially, however, is His relationship with man based upon His perfect faithfulness. Jesus frequently refers to His relation with His followers as that of a bridegroom with a bride, using the most intimate of all human relationships to illustrate His point. Just as faithfulness is the basis of human marriage, so it is basic to the Divine-human "marriage." Consider the Old Testament narrative for a moment. Man proves himself faithless time and again. God remains true to His purpose and promises. Some of the great souls of all ages have grasped the real significance of God's unswerving dedication and have learned gradually to build on it.

Secondly, the faithfulness of God becomes the source from which the trust, certainty and security of His children originate. The more we cultivate Him, the more we experience His solidarity and prove His faithfulness. This in turn makes us increasingly assured and provides us with the kind of boldness and confidence which permeated the personality of many great heroes of the faith. Job's "Though he slay me, yet will I trust in Him" (Job 13:15), and Paul's "For I know the one in whom I have placed confidence, and I am perfectly certain that the work He has committed to me is safe in His hands until that Day" (Phillips tr. 2 Timothy 1:12), are but a few examples of such reliance upon God.

The impact of God's faithfulness is brought home in the

story of the prodigal son. In it, Jesus underscores the eternal mercy of the heavenly Father. In the light of such an emphasis I believe we often tend to overlook what happened to the boy all the years he was growing up in his father's house. It seems quite clear from the close of the story that regardless of whatever else he might have learned he developed a remarkably strong trust in the father's willingness to accept, commune, and have fellowship with him. When all other human relationships had crumbled, he knew that he would be welcomed back home. I suspect that this is more than many a wayward youngster of today could dare to think.

Finally, the God-man relationship is based, then, upon this fundamental characteristic in God. But how do "infant Christians" experience such a thing? Certainly through the means of grace, but these are frequently contained in human vessels. It is one thing for a Sunday School teacher to declare to her pupils the responsible, concerned and caring heavenly Father; but it is quite another for her to exemplify these traits in her interaction with her pupils, so they can grasp at firsthand what these concepts really mean.

The best illustration, of course, is that of the parent-child relationship. Though some parents would like to deny it, their children's concept of God is largely determined by what they as parents are. To a young child especially, the word "father" will bring up visual images of daddy even though we prefix the word "heavenly." Frequently the "heavenly Father" is pictured as being like daddy, only more so. It should not surprise us that some children as well as adults have great difficulty

learning to trust in God. I think that the following story illustrates the point quite well.

Jack was quiet and well-behaved—as a matter of fact, a little too well behaved. His Sunday school teacher knew that she wasn't reaching him; the way he would stare at her as she spoke about the heavenly Father told her that he was puzzled and skeptical. She decided to do a little checking into the boy's background. Jack lived in a court foster home. He already had quite a "record." There wasn't much to be learned about his original home—it no longer existed. There were hints of a promiscuous mother and a cruel, drunkard father.

Then one day came an opportunity to talk privately with Jack. In teaching the Lord's Prayer the teacher had found that the opening words were especially upsetting to the boy. Finally, he blurted out the fact that he hated his father and if God were like that he just couldn't see how anyone could love such a person.

Patiently the teacher tried to explain that not all fathers were hateful. Most of them were kind and patient and devoted and helpful. At the word "helpful" the boy brightened a little. "You mean like a deputy sheriff?"

Well, this was a little unusual, but she allowed him to go on. Gradually the story came out. Jack had not known kindness and concern until he came into contact with the police. A certain deputy sheriff had been truly helpful and the boy remembered warmly the feelings which filled him as he experienced faithfulness in adults for the first time, or at least for the first time he could remember. Then came an odd request,

"Would it be all right," he asked, "if I said, 'Our deputy sheriff, who art in heaven,' when I pray the Lord's Prayer?"

And so for quite awhile this was Jack's picture of God. As he came to know more "fathers"—the pastor, the church school teachers, his foster father, his schoolteachers—he was learning something which many children learn much sooner. Only gradually did the Christian conception of God come into focus, and then largely because his teacher realized that faith and trust in God are not obtained by simply listening to someone talk about them, but come about through the work of the Holy Spirit of God, who can use our example of genuine concern as a more powerful formative influence than we are often willing to admit.

Toddlerhood, Emerging Individuality

It does not appear that the Creator intended that the creature should remain totally dependent, or to put it in another way, that the God-man "relationship" was to be completely a one-way affair. Actually, it could never be that and remain a genuine relationship. Relationship implies mutual contribution or interdependence, an experience in which there is gratification and completion for each of the participants. This, of course, raises the very involved question of the Creator's needs for the creature, and although it will be dealt with at length in the next chapter we might hint that from where we stand an affirmative answer is obligatory.

But before persons can be interdependent they must achieve some measure of independence or selfhood. Expecting ultimately that man as he grew would use them in the service of one another, God endowed man with his many abilities. One of the most significant of those human qualities is what we might call "freedom of choice." At this point we can see how

vital it is to hold a view of man which will permit such a statement. As was pointed out earlier, there were and are strong objections to a view of man which would countenance such a notion because it runs counter to the extreme determinist position. It makes man, you see, more like the "gods" and less like the rat. I believe that the words of Cantril are particularly appropriate here.

Because of the complexity of man's psychophysical organization and the interdependent processes involved in the experience of choice, the choices man makes can be distinguished from those of all other organisms. Man's choices have an unprecedented range and variety. This means that man's choices are less predictable, more surprising, more creative than the choices of any other organism. And the unique capacity of man to resolve the obstacles and difficulties he encounters in emerging situations is inevitably accompanied by frustration and anxiety.

Man himself plays a role in the participation which leads to more valuable experiences. Man plays a role in determining the direction such participation will take. Man is a contributing party to his own actions and in this sense has free will. A whole host of both natural and social scientists now agree that man's actions are not rigidly determined either biologically or culturally. Man's freedom of choice has increased to such a degree that he has a unique degree of responsibility as a co-product of this freedom.¹

To have made man anything less than free would have thwarted God's purpose. And yet to make him so involved a

¹Hadley Cantril, *The "Why" of Man's Experience*. New York: The Macmillan Company, 1950. pp. 160-161.

fundamental risk. Man had to be free to choose God and reject evil and so as Cecil B. DeMille once put it, "With divine daring, God made man free."² Well, we know what happened. Since the fall, man in his "natural" unregenerate state, is unable to choose for God, until he becomes, through the power of the Holy Spirit, in Christ a new creature. But free he must remain if he is ever to achieve the "fullness of human stature." Christ testified to His own greatness when he insisted that "I lay down my life, and I lay it down to take it up again! No one is taking it from Me, but I lay it down of My own free will. I have the power to lay it down and I have the power to take it up again." (Phillips tr. John 10:17, 18).

To this end, then, that we might choose to devote ourselves to communion with and service to Him, God made us able. We are made to grow from dependence to interdependence in the course of our relationship with Him. The title "The Waiting Father"³ given to the English translation of Helmut Thielicke's sermons on the parables of Jesus suggests the qualities of God, His faithfulness and His infinite patience, which this growth in His creature requires, for we arrive at interdependence only by way of independence with its many pitfalls and blind alleys. We can grow up into the relationship He intended for us to have with Him only at the risk of having no relationship with Him whatever. We glean this from His word, particularly from *the Word*, for in the life of Christ we see the whole story unfold.

In a very similar way we see the human being acquiring

²Cecil B. DeMille, Brigham Young University Commencement Address, 1957.

³Helmut Thielicke, *The Waiting Father*. Harper and Bros., 1959.

new abilities as time goes on. Abilities which will make him free. Free *of* what? Free of total dependency upon the care, provision, and direction of others. Free *for* what? That is a good question and the young person learns it only gradually. Free, he thinks at first, to be his own boss, to be a law to himself. He sees his life's goal as independence. But later he finds that he is free only that he might willingly serve. But the toddler is still a long way from such a discovery.

Here it might be well to insert an idea that may help us understand the growing-up process, especially the childhood and adolescence periods. I believe that the function of parents, as parents, over and against their children, is slowly but surely to make themselves unnecessary. Look at it this way. To the extent that parents are vital or essential as providers and supervisors to their children, their children remain just that: children. Ultimately the parent-child relationship must change from one of being relatives to one of being friends. About the highest tribute is paid to a couple when their "children" seek them out as friends. (We hasten to add here, however, that this idea has nothing to do with the rather controversial assertion that parents should be "pals" to their children.) The gradual emergence of children "out from under" their parents control and direction really begins with the weaning process, the point of demarcation between infancy and toddlerhood.

PSYCHOLOGICAL WEANING AND SELF-AWARENESS

Toddlerhood is marked by the emergence of abilities which clearly distinguish the child from his previous infantile state.

Of course, even during infancy maturation and learning have combined to produce new abilities and skills, but when the child begins to walk and talk he is obviously no more an infant. And it is these dramatic changes which are more frequently observed and responded to by parents and others who are in frequent contact with the child. These important new skills and the reactions in others which they elicit provide still another important ingredient in the process of personality development.

The toddler learns that he is not merely something attached to mother, not simply an extension of her, but that he is somebody in his own right. With the ability to walk he can walk away from as well as toward, or he can choose not to walk at all. Where formerly he frequently had to comply with the wishes of others, he can resist them more effectively and even counter with demands of his own. He can express his wishes in simple bits of language, and he can say "no" quite emphatically. He is beginning to be an individual.

Erikson refers to this as the development of autonomy.⁴ We have chosen to call it emerging individuality and independence, while still others have labeled these tendencies power assertion and self assertion. The name we give them is far less important than the function they fulfill in aiding the young child to establish roughly, albeit rather unconsciously, the dimensions of the self. This occurrence, crude as it is, marks the beginning of the second stage in personality development, that of becoming independent of others. What this means to the two-year-old is indeed difficult to ascertain with any degree

⁴Erikson, *op. cit.*, pp. 222-224.

of certainty, but our present knowledge and beliefs are summarized nicely in the following paragraph.

Central to the development of autonomy, as we have said, is the toddler's growing self-awareness. In early infancy, the child was largely unable to distinguish between what went on in himself and what went on outside. Now, as a toddler, his experience has become differentiated to the point where he has some sense of being a person separate from other people and from the physical environment. He is still not always sure where the boundaries lie: emotions, for instance, are highly contagious among toddlers, and he may find himself laughing, yelling, or crying simply because someone nearby is doing so. Nevertheless, he is strongly aware of a new competence to do things for himself, if necessary in opposition to outside pressures. The child is not, however, aware of himself as a self-contained entity, to be perceived and judged objectively. He has not yet achieved the adult stage of knowing himself critically and abstractly, as such-and-such a kind of person, with certain physical dimensions, with qualities of handsomeness or homeliness, of virtue or wickedness. Instead, his self-awareness is formed of practical competences and emotional meanings. Most important, the child seems to experience himself indirectly, in the way the environment echoes his behavior back to him: he learns to see himself through the world's eyes.⁵

ABILITY TO CONTROL SELF AND OTHERS

Being an individual at first may mean controlling others where formerly he had been controlled, but gradually it comes

⁵Stone and Church, *op. cit.*, p. 115

to mean controlling oneself as well. Nowhere is this more evident than in the area of toilet training. With increased maturation and ample opportunity to learn more appropriate eliminative procedures the toddler gradually gains control of bowels and bladder. He may be rightfully proud of his accomplishments and even make an effort to display his prowess.

The important point for us is not how the youngster learns to walk and talk and use the toilet, but rather what relationship these accomplishments bear to his personality development. From what we have already said, it should be obvious that this is another period heavily weighted in the direction of "self" development. The self as such is just emerging and the difficult process of coming to grips with it and learning to know its boundaries, is just getting underway. Though toddlerhood will provide occasional opportunity for "giving" it is and should be primarily a period of "receiving."

Perhaps the most important thing to be "taken" in by the child is the idea that the abilities which play so significant a role in his current experience are good and that he as their possessor and director is also good. Now this is bound to raise some eyebrows, since we church people have been taught to believe that people are not "good." But this latter use of the term refers to the idea of goodness as having merit in the sight of God and consequently deserving His grace and favor. Needless to say, this is not what we mean when we stress the importance of an appropriate and positive evaluation of human abilities and of the person as the possessor of them. When we speak of the child's "goodness" here we have reference

to his adequacy in meeting everyday life situations. Our sinfulness relates rather to our inadequacy with respect to meeting God's commands.

This matter becomes far more important than it may appear at first hand, since much of our effectiveness in child rearing is linked to our fundamental belief in the potential capability of the child to become a self-controlled person with high moral standards, humanitarian attitudes and substantial self-esteem. Although the idea of "total depravity" does not lack prominence in the thinking of many Protestant Christians, we ought not assume that to be Christian parents we must take pains to impress our children with their fundamental badness. To do so is to be quite inconsistent, since one of the oft-repeated child-rearing utterances is "Now, be good!" We do not hesitate to admonish the child for badness and to encourage him to be virtuous, but we do hesitate to encourage and foster feelings of personal adequacy and self-esteem which are prerequisite to such virtue. So, frequently we forget that true greatness and genuine humility exist only where an individual has appropriately assessed his capabilities and worth for what they really are and then acknowledges their limitations in the face of infinitely superior standards. I believe that we make a beginning in this direction when with his dawning individuality, the toddler is encouraged to develop the idea "I can do well."

THE VIRTUE OF PERSONAL COMPETENCE

Our abilities and our self-concepts interact in a most interesting fashion. To believe that we are able to do well *enough* to fulfill expectations and to discharge obligations in a given

situation is in many respects more vital than knowing that we have a particular ability. I have known a number of children with rather remarkable ability who were convinced (and correctly so) that they could never live up to the expectations set by others. Such children do not achieve in the manner one might normally expect of children of equal capability.

Fred was a very bright child doing very poorly in school. His reaction to this frustrating situation was not anti-social but rather he turned his aggression inward, deprecated himself and ended up believing that he was a rather dull person. Although friendly and kind, Fred appeared psychologically exhausted.

Here was a boy of twelve who avoided activity, put forth only minimal effort and was abnormally content to be left alone. His parents were well-educated, well-meaning people who were very active in community affairs and very eager to achieve both economically and socially. Their theme song was "Hard work never hurt anybody" and they never failed to point out to the boy (with all good intentions) how if he had tried a little harder he could have done even better.

From the very outset of school Fred had difficulty and by the time he was twelve he was in serious trouble. Fortunately the parents were amenable to counseling and were able to make substantial progress in letting up on the pressure on the boy and his response was, as they put it, "unbelievable."

The conviction that we are able enough, that we are good enough to do the thing required is of utmost importance to our personality development.

Toddlerhood is probably the first time when this assumes some significance. It is hard for any parent to remain immune to the rapid developmental changes which occur during this period. Even the most restrained among us finds himself silently cheering the youngster on to ever greater mastery of coordination and control. Once he begins to demonstrate more "grown-up" behavior we find it very difficult indeed to resist the temptation to "push" him just a bit. At times this problem has been compounded by competition among adults (frequently relatives or neighbors) with respect to whose child achieves a given task at the earliest age. Under such circumstances, of course, it is not infrequently the hapless child who is caught in the crossfire, and who may as a result become discouraged and develop feelings of inadequacy, in spite of having basically adequate capability.

As we mentioned just a few pages back, one area of child rearing which exemplifies this problem well is that of toilet training. Reviewing the literature for parents produced over the past thirty years we discern a trend in the direction of postponing the date at which such training is introduced. This advice is based on rather sound evidence that the neuro-muscular coordination required to consciously control bowel and bladder sphincters is normally acquired toward the close of the second year, and that this process is largely a matter of maturation which is relatively immune to parental intervention or training attempts. To make excessive demands for early control and cleanliness is to frustrate the child unnecessarily. He is sufficiently frustrating to himself during this age without adding to his problem. He is very likely to display

his frustration by temper outbursts which at first may seem inexplicable to parents but later are understood as his response to his basic inability to match the behavior of others. He cannot run as fast as other children, make himself understood as well as older children, and in general feels himself to be a very poor "second" indeed. Since this is an almost universal phenomenon in young children it should be sufficiently clear why we advocate that parents avoid establishing unrealistic goals and expectancies for toddlers when their capabilities begin to bloom. As we have said, it is capacity or ability that the child feels he has relative to a given standard that is most crucial to his personal development rather than the actual amount of skill or control he may happen to have.

The ideas "I am an able person," and "I can do well," raise still another point. Each of us must have a positive attitude toward the creature if we are to worship and revere his Creator. Imagine what must go through the mind of a child whose attempts to use his new-found abilities have more frequently than not been met by remarks such as "Bad boy," "Naughty, naughty," "Shame on you," and the like. Isn't it likely that he will develop the notion that his abilities are bad and that he himself is bad? Again, the area of toilet training yields an illustration. For a variety of reasons some parents find the processes of elimination revolting, the products disgusting and dirty, and the organs involved shameful and offensive. During the course of toilet training they transmit these attitudes to the child and it is entirely possible that he may grow up believing that a portion of his body, particularly his genital organs, are dirty and offensive. At least that part of him, if not other parts,

is wrong, very wrong. Now think of what must go through his mind when we attempt, on the other hand, to teach him that a good and gracious God, who does everything perfectly, created him as an expression of His love! How confused can we get?

What ought to begin to happen to the child's self-concept during toddlerhood is expressed in a way by the Psalmist when he writes, "I will praise Thee for I am fearfully and wonderfully made" (Psalm 139:14), and it seems to me that such a positive self-evaluation not only cannot help but issue in the creator's praise which is here expressed, but also serves to ready the individual to use his talents in an appropriate and wholesome manner. Whether he is quietly putting together a favorite puzzle, walking down the stairs unaided, insisting upon one more song at bedtime, or making it to the bathroom in the nick of time, the toddler needs the assurance that these are worthwhile benchmarks of growth and that they are now and will be increasingly real blessings to him. They are the "stuff," the assets, of his developing personality. We can hardly expect him to "give" before he is fully aware that he has something to give.

All this may sound just a little unrealistic. You may say, "Well, there are some things that a youngster this age does that I cannot conceive of as nice. What should I do? Just let him walk all over me, so that he doesn't get the impression that some of his abilities are not good?" I have not meant to imply that toddlers are faultless. Neither have I intended this as a treatise on child rearing. For the present let us simply

agree that children need parents and one of the functions of parents is to help children help themselves.

Self-control is difficult for the toddler; he will get better at it as a pre-schooler. He will need direction and redirection; sometimes he will need to be stopped cold. Here again it is not a matter of all or nothing, but rather a matter of the ratio of one ingredient to the other. The balance at this age is still maintained by heavy receipts against very few expenditures. We can, when necessary, make it clear to a child that he is misusing an ability and thus developing a kind of habit or skill which is not good, but we should be careful that this does not occur so regularly that in the long run we create doubt in the child's mind rather than a sense of individual adequacy and well being. A child is most likely to learn self-control when he is reminded frequently of his ability to do so.

I have often wondered about the effect upon Jesus of God the Father's twice spoken recommendation, "This is my beloved Son in whom I am well pleased." We can be sure that these recommendations or endorsements are essential to the Gospel because they represent the Father's stamp of approval on the Son's messianic ministry. I think we can be equally sure that they were vital to Jesus as a person, to His self-image, to His relationship with His Father and with His fellow man. How many of us frequently make an effort to assure our children that we believe they are able to do well and deserve the name they bear, and that we are pleased with the course their personality development is taking?

The Preschool Years, Interdependence Dawns

Where toddlerhood saw the beginning of individuality and mastery, the preschool years witness the first real interest in being with others. This concern, however, is not rooted in altruism or selflessness. It is still the behavior of a basically self-centered individual eager to achieve as much personal gratification as possible. The preschool child is learning, however, that he is more likely to obtain some measure of personal gratification when in the company of others than when he is alone, hence his "concern with others." The foregoing remarks are not meant to disparage the child. It is in precisely such crude, early relationships that magnanimity and mature love have their roots.

The transition from toddlerhood is not marked in quite as dramatic a way as walking and talking signal the end of infancy, but there are a number of prerequisites whose completion generally denote the child's passing from one period into the next. In the main, these are accomplishments or achievements

which permit the child greater freedom, more hours in which to be absorbed in other activities without direct adult supervision. Certainly the ability to keep from wetting or soiling oneself is one such requirement. Another is a fairly adequate vocabulary and reasonably comprehensible speech. A third is sufficient motor control to enable the child among other things, to run, skip, operate certain vehicles, handle building toys, balance himself, and feed himself without excess difficulty and spillage. Clad in these minimum essentials, our young friend is ready to operate as an "I" among others, not just as a "me" in contrast to "not me." He is, in the words of Loomis, "somebody who does things, a 'going concern,' one that is an initiator of interactions, not just a recipient of sensations."¹

One arena in which a significant change does occur at this time is the "world" of the child. The toddler's world is largely restricted to his home and family, his own "backyard." With increasing frequency, the preschooler leaves the company of the family group and ventures forth into the wider community. (In reality, this may represent only the neighbor's yard or a friend's house three doors away, but it is a substantially larger world, indeed!) The impact he makes upon it and the effect which it, in turn, has on him have important ramifications for the course of his future development. We know, of course, that such growth demands an ever broadening and challenging environment, but we must not overlook the reciprocal quality of his interaction with the world.

The skills and abilities acquired by the toddler seek out-

¹Academy of Religion and Mental Health, *op cit.* p. 8.

lets for expression in new settings while at the same time making such settings possible. The first of these elements we considered earlier under the general theme of indigenous motivation, but the second is of particular importance to us here. No child is simply at the mercy of his environment. No matter how young and how helpless, he makes a difference! Human beings both shape and are shaped by their environments, and the pre-schooler is no exception. As a dynamic ability-laden individual, he seeks opportunities for self expression and in so doing is substantially involved in effecting his own personal world.

VISIBILITY AND IDENTITY

There is yet another important consideration for us as the child descends upon the community for the first time. Because the majority of his actions were screened from public view, the deeds and misdeeds of the toddler were of significance and concern primarily to his family. Not so any longer! When in quest of companionship and enjoyment, the preschooler strolls off down the sidewalk to a neighboring house, many a mother has been known to stand at the window with her fingers crossed. She knows that he needs companionship, but she also knows that he is still mostly concerned about himself. While a toddler he differentiated himself from others, but his concern for the others was negligible. Gradually now it dawns upon him that these others are there and they are of some importance also. Mother knows, as she watches him sauntering off, that his actions now and in the future will be greeted by strange responses for which he in turn may have no appropriate reaction.

She is further concerned because she recognizes that her child is not just an individual, but he represents her and her husband, the whole family for that matter. Things which might have been tolerated at home are no longer permitted the child, because the unique rights of others to adopt personal standards for their families must be respected.

If we explore the significance of this family identity further, we discover an analogy to an Old Testament text which adds interesting clarity to the situation. As we all know, one of the commandments reads "Thou shalt not take the name of the Lord thy God in vain" (Exodus 20:7). Now this is frequently interpreted as a warning against profanity, and although it certainly is that, yet there is a deeper significance to the phrase "to take the name" which deserves far closer inspection than it ordinarily receives. What does it mean to take the name of the Lord? Taking a name involves close identification with another. Not only the individual, but all others who have the same name are exposed and vulnerable to its misuse. Once we are identified as members of a group, our behavior, good, bad or indifferent, is ascribed not only to us as individuals, but may also be thought of as typical of the other members. The commandment enjoins those who profess membership in the family of God to demonstrate commitment; they dare not take His name without a sense of urgency or conviction. They dare not be indifferent to their calling.

Much the same thing holds true in other groupings. Mother worries a little as another "bearer of the family name" leaves the shelter of the home and makes contact with others out in

public. Partly, she is worried that he may not possess sufficient skill and therefore find the experience disappointing and discouraging, but a good share of her concern is occasioned by the fact that what he does will in the minds of the observers be linked with his family origins. Silently, she hopes and prays that the child will not "take their family's name in vain." We are, of course, eager to have the approval of others, and to this end we devote many hours of child rearing to what might be called socialization or domestication. But this task cannot possibly be completed before the child encounters community for the first time. As a matter of fact, these early encounters are a significant part of the training and learning process. This, then, is an unavoidable dilemma with which parents must be prepared to cope.

Many quite complicated situations will arise because one's child rearing becomes increasingly a matter for public attention and appraisal. The matter of greater importance here is not the manner in which one deals with these situations, but rather that one realizes the important dimension added to the problem by the personal identification of the child with his family via the family name.

The social immaturity of the child in the preschool years is graphically portrayed in their play activities. As in infancy and toddlerhood, the dominant characteristic is self-concern. The preschooler is more interested in getting than in giving, the balance between give and take is shifting slowly, but it is still in the favor of individuality as opposed to contribution.

Cooperation for the general good of the group is practi-

cally non-existent. What appears to the casual observer to be cooperation is in reality a newly-learned method by which the child can obtain what he really wants. This is why we speak of associative play during these years rather than cooperative play. Children do learn to take turns, to wait in line, and lend a helping hand. But they do so because they realize that their chances of getting what they want for themselves are much better if they do. To put it bluntly, others are sought after, companionship is craved, because I stand to benefit more from such experiences than I can from solitary pursuits. Others are useful to me, they are good to have around.

Children playing on a slide furnish a good example of this "individuality cloaked in community" business. Up the ladder and down the ramp they quite religiously stay in line and wait their turn. Doing what others are doing and having one's own excitement intensified by the shrieks of laughter of others is many times more enjoyable than doing it alone. To see just these two phases of the process would lead to the conclusion that the youngster has learned the importance of cooperation. We are likely to modify this view somewhat when we observe what goes on between the end of the slide and the foot of the ladder. Here it's every man for himself! If someone trips and falls, the others do not wait dutifully while he picks himself up and maintains his former position in the line-up. Actually, he is fortunate if he isn't trampled a bit as his playmates dash for the prized goal: a firm grasp of the railings at the foot of the ladder.

To repeat: others are important because of what they can

add to *my* enjoyment, not because they represent someone to whom I can make a contribution. In the course of their play with others they do inadvertently make a contribution to each other and this consequence certainly reinforces their tendency to seek out the company of others; but one can hardly conclude that such "giving" was a part of their original intention.

IDENTIFYING DIFFERENCES

These interactions with others, though they are self-centered, serve the development of personality in yet another way. By means of such relationships, the characteristics and individuality of others are brought into much sharper focus. Through many and varied contacts with other children and adults, the preschooler learns a good deal about individual differences. He discovers that some children are forward while others are shy. Some are strong, others are weak; some are quick, some are bright, some are happy, some are healthy, while others are quite the opposite. Not an unimportant discovery is that some are boys while others are girls. Not that this latter distinction makes much difference to the preschooler; he plays willingly with children of either sex. Yet we may be sure that he is aware of it and gradually allows the distinction to make inroads into his thinking. Quite unconsciously he incorporates his understanding of basic human likenesses and differences into his play. Playing house is a favorite pastime toward the close of this period and the beginning of the next, and most any observer will notice that the fundamental prerequisites are always the same: a mommy, a daddy, and a baby. It may hap-

pen that the casting is a bit unusual—a boy may be the mommy, while a girl the daddy, and anything from an “available” little brother or sister to the family pet or favorite doll may serve as the baby, but the three main roles are almost always represented.

This willingness to exchange roles does not mean that children at this age do not have fairly clear ideas about their own sex identity and some of the activities appropriate to such a sex. There is an increasing literature on sex-typing in pre-school children² which rather uniformly points to the early acquisition of culturally defined preferences and descriptions. The difference between this and the elementary school period is the much greater personal involvement with behaving in accord with the approved standards which characterizes the older group.

THE BEGINNINGS OF INTERDEPENDENCE

Interest in the family and the role of its members is accompanied by deepened understandings of the importance of others and the idea of relationship. Independence, the major concern of the toddler, gives way a little bit to interdependence. Mothers will often testify to this when they remark, “I don’t understand it. Those two children can have the worst fight one minute, and the next minute be looking for each other’s company again.” Again we hasten to add that preschoolers are not ready to enter into a full-blown interdependent relationship

²A review of this literature appears in Boyd R. McCandless, *Children and Adolescents*. New York: Holt, Rinehart and Winston, 1961, pp. 329-338.

with one another, but it does seem that a rough draft of the finished product is being drawn.

This is an age of great curiosity and not a little experimentation. The structure and function of our society are of great interest to our little friend whose social awareness is increasing day by day. If he does not simply ask where babies come from or why boys and girls are not alike, you can be quite sure he is wondering about it. He announces that he and his little friend are going to be married and wants to know "why not?" when told such an arrangement is quite out of the question. Some morning he may calmly ask that mother pack him a lunch. Daddy is going to work, so he thinks that he will too. A preschool daughter's suggestion that "You can go away to Grandma's, Mommy. I'll take care of Daddy," takes some high level understanding on mother's part if she is to spare the child unneeded guilt. The driving curiosity as well as the almost incessant initiative which mark this age so clearly will require considerable patience and wisdom on the part of parents. Where the climate in the home has always been one of acceptance and warmth, where questions have been simply and honestly answered, where prohibitions have been kindly and firmly upheld, children are unlikely to behave secretively and illicitly or show other tangible signs of confusion.

What has happened, of course, is that in the short span of about six years the youngster has covered a condensed version of the whole of personality development. It has been speculated that to his way of thinking he is ready for whatever life may hold. He has completed his preparation and "Now it

can really begin." In reality he *has* sampled the various components of human personality. In the preschool stage, he has come to value others, although he may express it in a highly self-centered way. Now instead of "I can do well," he says, "I can do even better through others," and may add just as a postscript, "Especially through certain kinds of others."

"It is not good for man to be alone, I will make him a helper meet for him" (Genesis 2:18). So God intended that personality should develop, not in isolation but in relationship. Where the toddler was rather convinced of his self-sufficiency the preschooler has come to know his incompleteness and, in an elementary way, he has learned the direction in which completion lies. Little does he realize, however, the time that he will have to spend acquiring the knowledges, skills, attitudes, and appreciations necessary to achieve some measure of personal maturity. But before going any farther let's stop and consider this process of personality development in a somewhat different way.

Actually we speak of three phases in personality development: the dependent phase, the independent phase, and the interdependent phase. It is our suggestion that these may be likened respectively to those which St. Paul considers "the three great lasting qualities in this life — faith, hope, and love" (Phillip's translation I Corinthians 13:13). We further note that the developmental periods are three: first, the child at home; second, the growing person at school; and third, growing to the stature of an adult. Each of these phases can again be divided into three sub-phases. Now what are we to say? Are

the years the child is at home to be considered the dependent period, those in school the independent period, and the adult years the interdependent? In a way, yes, but in another way, no. You see, it is not quite that simple. There is anticipation and there is recapitulation. There are distinct phases and yet there is continuity. Faith does not cease to be important once hope appears, nor do either or both become useless once love arrives. To understand this we must think in two directions at once: horizontally there is overlapping and vertically there is undergirding. Perhaps a diagram (page 104) will help.

Now we can see that the first phase is the dependency period, the period in which the development of faith and trust are basic to the personality structure. Such faith or trust, if it is to function in mature personality, must have a three-fold basis: trust in the care and strength of another (parents, God), trust in one's own ability to meet the requirements of duty, and trust in human complementarity, so that we might achieve fullness of human stature.

Hope is the major characteristic of the second phase. It occurs in the first phase, however, since it is the inseparable companion of ability. To be able to do something brings with it not only contemporary satisfaction, but also the promise of elaboration and developmental modification leading to future achievement and accomplishment. For the most part, however, ability, hope, and independence or autonomy dominate personality development during the growing years at school. Nonetheless the other elements are there as well. During the early elementary school years, the object of a youngster's faith shifts

SERVICE					
			INDIVIDUALITY		
Trust	Individuality	Service	Trust	Individuality	Service
TRUST					
Trust	Individuality	Service	Trust	Individuality	Service
Dependency	Inter-dependence	Inter-dependence	Dependency	Inter-dependence	Inter-dependence
Dependency			Independence		
Infancy	Toddler-hood	Preschool Years	Elementary School Years	Early Adolescence	Later Adolescence
			Young Adult	Middle Life	Older Age

FIRST PHASE:
The Child at Home

SECOND PHASE:
The Growing Person at School

THIRD PHASE:
Growing to the Stature of an Adult

a bit, moving from parent to teacher, but he may still display considerable dependency. Ordinarily, it does not take him too long to re-establish himself in his new world, and he settles down to the important business of structuring individuality by concentrating on personal achievement. Later elementary school, pre-adolescent, and early adolescent years find the growing person much concerned with personal adequacy and worth. As we have just said, however, these feelings and self-evaluations are not pursued just for the current gratification they can yield but they possess especially at this time, a strong future orientation. There is much hope involved in all of this.

Toward the close of adolescence, the later high school and college years, there is some decline in the certainty of manner and the deliberate self-assurance of the individual. Greater experience results in new appreciations, a new grasp of life's meaning and purpose. Within this new contextual framework utter independence, individuality for individuality's sake, is recognized for what it is: a dead end street. Man gradually discovers the ultimate futility of being exclusively concerned with self, and learns to look beyond himself for ultimate fulfillment and self-realization. The self-actualizing person finds that the key to self-realization lies in self-transcendence. In the closing years of the period of life we are calling the growing years at school, the importance of interdependence and love to man as personality are rediscovered.

It is quite obvious, of course, that we have been over this ground before. As a preschooler we come to appreciate the importance of others, and this was the last scene in the first act,

as it were. Now here we are at the last scene of the second act, and the principal theme is again my need to give of myself, to make a contribution. In late adolescence this takes a variety of forms. We know, of course, that the companionship aspects of heterosexual relationship become more prominent than the ego-inflating and personal status aspects. The number of intimate associates declines quite drastically as we discover that we can truly relate effectively with far fewer individuals, once we make contribution a major component in relationship and in so doing get beyond the rather superficial shallow attachments which characterized our social behavior of an earlier era.

We know also that people in the late teens are likely to seek fellowships in groups where they feel they have a genuine contribution to make. There is an indication of decreasing satisfaction with some churches and church-related organizations on this score.³ To paraphrase the Gospel, these young people are no longer as interested in being ministered unto, as they are in ministering.

All of this, however, is still in the formative stage. It is, like the preschool stage, a shadow of things to come, but at this point the outlines are much more sharply defined, and the emergence of genuine self-giving love is much more imminent.

The final stage is that of growing to the full stature of manhood: "the greatest of these is love." The last stage is genuinely true to its promise. It is all that the child believed in and the adolescent hoped for. It is the crowning of all life

³R. G. Kuhlen and Martha Arnold, Age differences in religious beliefs and problems during adolescence. *Journal of Genetic Psychology*, 1944, 65, 291-300.

experiences. It is for this reason that serious and consistent thoughts of return to childhood or actions which betray such motivation are signs of immaturity and lack of progress in personality development. Yet how frequently the young adult is disillusioned. The glory of self-surrender does not readily appear, and the ability to give and to serve seems frightfully undeveloped. Faith must first be re-established — this time it is with my spouse or some other one with whom I can share the intimacies of my life and upon whom I can come to rely completely. Next must come the test of my abilities in the formidable competition of the adult world. And with achievement hope soars. Now I can be sure both of my relationship with one who cares (spouse-friend-God) and of myself with all that that implies. Now I am free to give myself with abandon. I have learned why I am here, by the grace of God to imitate Christ, the Master who was, above all else, the Servant.

Part Three

The Development of Personality: Independence

Independence Rooted in Dependency

THE EARLY YEARS AT SCHOOL

We now begin a study of a period of life which is essentially devoted to structuring individuality and fostering independence. Though this is the main theme, it is bracketed by a period of dependency and one of interdependence. We remember from our analysis in the preceding chapter that the cycle of development repeats itself during each of the three stages we are describing. It is important to note that these stages are not identical nor interchangeable, but each builds on the other and results in a unique product. We also note that, in terms of the usual life span, each period is longer than the preceding one. In the face of the large amount of research evidence and professional opinion to the contrary, this can hardly mean that each successive period is more important to personality development. But this increasing duration may well be related to the major function of the personality within each successive period. Man was created for relationship with God and service to his

fellow man. The whole process of his development is involved with the fulfillment of this function. It seems no more than appropriate that the largest segment of his earthly life should be reserved for the exercise of his most magnificent quality: love.

The second cycle begins, like the first, with a relatively helpless and dependent creature. Not that the kindergarten child or first-grader has lost ground developmentally, but that in terms of the demands of the new setting he is quite incapable. The priorities and privileges which were his as one of the biggest and strongest, one of the most capable and knowledgeable members of the preschool play group must be exchanged for that of the least able, the smallest, and the least important, member of a very different social group. He is a beginner and as such he has to learn quite a few new expectancies and new responses. Regardless of the attempts his parents may have made to prepare him for the change, taking him to visit the school, teaching him how to get there and back, it remains a new world and it will be somewhat anxiety provoking until the child is sufficiently "at home" to be able to predict the reactions of others with fair accuracy. Only then will his uncertainty recede enough to permit the full force of his abilities to be brought to bear on the formal learning tasks, which comprise so large a segment of school experience.

It is of some interest that such a change in setting with accompanying demands for readjustment occur also at other times in the course of personality development. Each succeeding change in the school setting (at least three such changes are the lot of many of us, and quite a few more for others),

as well as those due to employment, marriage, and parenthood require that we assume again the beginners role with all its uncertainty and confusion. We are likely to overlook the relationship between "newness," uncertainty, and subsequent increased dependency, and to fail to provide, or at least resent having to provide the additional "mothering" which the "infant" of any age requires until his sense of security spreads to embrace his new setting.

Just because the child is about six is no reason to assume that he will operate like a person who has been "around" six years. He hasn't been "around" in school at all. Six-year-old school behavior is to be expected from average sixth graders, not first graders!

The young man of thirty embarking on a new job will require a certain amount of sheltering guidance and support before being exposed to the full thrust of his new position. In a similar vein, I like the story I once heard of a father who countered his critical twelve-year-old's remarks by suggesting that since he (the father) did not expect perfect behavior from his twelve-year-old son (who happened to be the oldest child), the least the boy could do would be to grant him a similar consideration since he (the father) was only a twelve-year-old parent!

These qualities in the child are the product of many factors, not the least of which is the attitude of the teachers who are encountered in these first years in a new setting. For this very reason many primary teachers are known for their kind, understanding and sympathetic manner, which enables them

to provide an atmosphere of acceptance and warmth for the fledgling learner. Most teachers of beginners know that in many respects they hold the key to the future of these youngsters in the school. If the child finds the new situation reassuring and comfortable, many of the stumbling blocks to rewarding participation are removed and he is better able to apply himself to the tasks at hand. If, on the other hand, much of his time and energy is drained off with thoughts about his acceptance and adequacy, or with fear of disapproval, learning can be inhibited rather seriously.

Bearing in mind that the dominant quality in personality at this time is anticipatory or forward looking, we see that one of the most important outcomes of early experience in this new setting is an eagerness to continue. Many a parent knows the misgivings and trepidations which arise when a child begins to show a disinclination to continuing in school or even to going off to school on a particular morning. There is no quality we cherish more and strive harder to foster than the desire of the learner to continue learning. At this point, of course, we recall the old adage that "nothing succeeds like success." Success in school or, to use another term, achievement is spurred by the experience of achievement in any of the various forms this may take. For the young child in school, just learning the rules and thereby gaining the smiling approval of the teacher is no small achievement! Getting to like the other children and being liked by them is another task which yields important dividends at this stage of the game. Naturally, some measure of "real" achievement with reading and writing is likewise significant, but even these "basics" are likely to reflect

the antecedent emotional states of certainty and confidence which become attached to the totality of the child's new surroundings.

During the early years in school then, there is prepared another portion of the soil, another plot of ground or territory in which independence strivings can be rooted. The relation of achievement to security is described well in a recent monograph edited by Miller.

It has been demonstrated by a number of studies that underachievers show a higher degree of hostility than do achievers . . . this hostility is generally shown in attitudes towards other people which display a general feeling of distrust and lack of faith in others on the part of the underachievers. These attitudes are most often reflected by feelings which embody the idea that it is necessary to look out for yourself first and that the rights of others are not to be considered when your own welfare is at stake.¹

When the child is sure enough of his position in the new situation, he will demonstrate much less defensiveness and, reciprocally, a greater readiness to learn. For this reason, then, we speak of achievement being based in security, or independence rooted in the psychological products of dependency.

THE LATER ELEMENTARY SCHOOL YEARS

With entrance into the intermediate grades the child's educational horizons begin to widen very noticeably. While the primary grades are devoted to core learning areas, the years

¹Miller, L. M. (Ed.) *Guidance for the Underachievers with Superior Ability*. Office of Education Bulletin, U. S. Department of Health, Education and Welfare. Washington, D. C., Government Printing Office, 1961, pp. 23-24.

that follow provide the child with opportunities to get involved with many more specific learning experiences which lend themselves to mastery in a somewhat more clearly delineated and sequential fashion. As the curriculum unfolds it becomes increasingly clear to all parties involved—the child, his parents, and teachers—that the business at hand is that of doing, producing, performing. The child's life during these and the high school years is largely a matter of active participation in a variety of learning situations designed to culminate in varying degrees of competency in many different areas.

It does not take too long before the child realizes how much there is to learn and also how eager others are that he should learn all that he can. We work out an intricate system of rewards to encourage appropriate attitudinal, motivational, or transactional behavior or role performance. Whether we like it or not, most of the rewards coming from home, school, and community are linked with achievement and it seems to me, this is as it should be. We are aware, of course, that we differ in the amount of ability we have available to apply to our learning tasks, but with all due respect for individual differences, this much at least needs to be said: opportunity for honest success and appropriate rewards for performance are vital to the developing personality.

This point of view is attested to by a number of writers whose material is sufficiently significant to be analyzed in some detail. Erikson² believes that during this period the individual must develop a sense of industry. In terms of his theory, the

²Erikson, *op. cit.*, pp. 226-227.

most significant experiences for the growing individual are those which deal with mastery and accomplishment. In somewhat the same fashion as the toddler, the child at this time is occupied with doing—he utilizes his capacities to achieve and needs to have the reassurance which comes with successful accomplishment. Where the toddler was learning “I can do well” in a very broad and general way, the child in school is involved in much the same quest but in more specific areas of attitude, knowledge and skill. McCandless has summarized Erikson’s view quite effectively as follows:

Erikson believes that the fourth psychosocial crisis is handled, for better or worse, during what he calls the “school age”—presumably up to and possibly including some of the junior high school. Here the child learns to master the more formal skills of life: relating with peers according to rules; progressing from free play to play that may be elaborately structured by rules and may demand formal teamwork, such as baseball; mastering social studies, reading, arithmetic. Homework is a necessity, and the need for self-discipline increases yearly. The child who, because of his successive and successful resolutions of early psychosocial crises, is trusting, autonomous, and full of initiative will learn easily enough to be industrious; but the mistrusting child will doubt the future; the shame-and-guilt-filled child will experience defeat and inferiority.³

Later in this chapter we will discuss a few of the important areas of achievement in some detail, but for the moment it may be advantageous to redefine the relationship between

³McCandless, *op. cit.*, pp. 317-318.

achievement and personality development in terms of our relational scheme. We have asserted continually that a human personality is a dynamic, vital, operating being, whose emergence, evolution, and completion as a person is inextricably bound up with transactional behavior. Interaction between the self and others is the indispensable ingredient in this process, but the interaction between personalities is in large part a function of the degree of competence the individuals possess. Skill, "know-how," and prowess make effective interaction possible since they are the vehicles by means of which we are able to make a contribution. Human capability, in a global sense, and more specifically understandings, skills, and controls of various sorts are the raw materials out of which relationships are built. Many years ago Jack⁴ demonstrated this linkage quite convincingly. She studied a number of children paying particular attention to the amount of ascendancy they showed in their relations with each other. She noted such things as verbal attempts to get play materials, efforts directed at protecting possessions and getting back those taken by other children, amount of leadership demonstrated, the number of times that a child tried to control the behavior of others, and a number of other manifestations of the tendency to dominate others. As one might easily have predicted, she found that the children varied significantly from one another with respect to this quality. Five of the least ascendant children were selected and given special training designed to increase their competence in cer-

⁴L. M. Jack, "An experimental study of ascendent behavior in preschool children" in L. M. Jack, E. M. Manwell, I. G. Mengert, et. al., *Behavior of the Preschool Child*, Univ. of Iowa Child Studies in Child Welfare, 9, No. 3. Iowa City: Univ. of Iowa Press, 1934, pp. 7-65.

tain types of tasks which figured importantly in the children's play interaction. Following this "tutoring" the children were again observed in the company of other youngsters, and a distinct change in the behavior of the "tutored" children was noted. They now exhibited much more leadership behavior than they had when they were first observed. Quite clearly, then, the extent to which we possess adequate competence has a marked influence on our interaction with others.

We are reminded here of the analysis of interpersonal competence which we mentioned in our discussion of the nature of man. It was suggested that there are six components of competence: health, intelligence, empathy, autonomy, judgment, creativity. These, in the opinion of Foote and Cottrell,⁵ are the vital qualities which make effective social interaction possible. They believe that all individuals possess these qualities in some measure and that they result from the individual's experience with a variety of antecedent conditions.

What this all adds up to, it seems, is the inescapable conclusion that we are beings of great potential capability and that the process of becoming a personality involves the continuous actualization of our potentialities followed by the use of our unique pattern of abilities in the course of living effectively in society. The years in school are largely spent in actualization, the process of acquiring as full a repertoire of skills as genetic limitations and experiential opportunity will permit. Only after the individual has acquired individuality, which implies having something to contribute, is genuine relationship possible.

⁵Foote and Cottrell, *op. cit.*, p. 36.

Our strong emphasis on the fact that what a person does contributes substantially to his feelings about himself which in turn influence his effectiveness as a person-in-community seems to require a reassessment of an old problem. Are we in danger of stressing disproportionately that a person's effectiveness as well as his acceptance by others is largely a matter of what he does rather than who he is? Understandably, there are those who fear that if man's worth is judged only on the basis of his performance we are in danger of losing sight of his fundamental worth as a human being. Or to put it another way, is not there an age-old tenet that parents should love their children, simply because they are their children, without regard to whether they are good, bad, or somewhere in-between? Is it not true that most parents would dislike being told that they were to evaluate their child solely on the basis of how he performed? This may be a sound criterion for judging an automobile or an actor or perhaps even an employee, but this is hardly an appropriate basis for evaluating one's own child.

This latter view of man, that he is of great worth simply because he is a personality and that personality is sacred, is consonant with that endorsed by Christianity through the ages. Christians believe that God loves man even though man sins. The faith of the Christian is founded in the fact that God, as He revealed Himself in His Son, Jesus Christ, invaded the dimension of human experience to reclaim lost mankind. And that He did so in response to nothing meritorious in man, except that he was man, the creature He had fashioned in His own likeness. Again we find the story of the prodigal son

illustrative. The reader who is familiar with the fifteenth chapter of Luke's Gospel is particularly aware of how Jesus' story delineates this view with utmost precision and clarity. The father loves the son in spite of his dastardly behavior—he is first, last, and always the child of his father. In much the same manner, it appears that humans ought to regard fellow personalities as beings of intrinsic value. Specifically, parents will see their offspring not only as creatures fashioned in the image of the Creator, but also as persons for whom Christ died, and as a result they will want as much as possible to treasure their children as fellow-redeemed.

Now where does this leave us in regard to the problem of individuality and performance? Have the considerations of these intervening paragraphs vitiated our earlier stance? I think not, for a closer examination of the matter reveals that these views are complementary rather than antagonistic.

Actually, our consideration pivots about the question of whose point of view is being considered. If we are the observer and another person the object being perceived and evaluated, then ideally we should reflect in some measure our respect and regard for the person, *per se*. Furthermore, as the degree of intimacy in the relationship between observer and subject increases, the extent to which our judgment should be influenced by such regard for the person rather than by the quality of his performance should likewise increase. It is for this reason that we spoke earlier of basing our judgment of a prospective employee more heavily on his performance and only minimally on "personal" considerations, while in the case of mem-

bers of one's immediate family, for example, just about the reverse of this would apply.

Thus, with respect to our major concern, the parent-child relationship, *who* a person is looms more significant in our attitude toward him than what he *does*. For this reason, of course, we have long held that it is virtually impossible for close relatives or intimate friends to be impartial or objective in their evaluation of one another and this is, I believe, as it should be. We recall here the words of the Psalmist, "If Thou Lord, shouldest mark iniquities, Oh Lord, who shall stand; but there is forgiveness with Thee, that Thou mayest be feared." The Christian is assured that God's love for him is not based on what he does, but rather on what he is, but this assurance does not remove the obligation to "perform."

From the individual's point of view such acceptance is actually an important source of motivation to perform and the "feedback" derived from appropriate utilization of one's abilities and talents in a social setting is, as we have said, of fundamental importance to one's feelings of worth and self-esteem. In the final analysis then, the interaction between self and others is a circular one. It begins, let us say, with the acceptance of the child by the parent. Over a period of time this generates within the child feelings of well being and self-esteem which pave the way for continued achievement and personal competence. Such performance in turn strengthens the tendency in parents to approve of the child and such approbation is part and parcel of the more general attitude of acceptance and love which the parent possesses. Coming around the full

circle then, we see that a person's respect and high regard for another both influences and is influenced by the quality of the other's performance.

Because from the growing child's point of view, achievement and learning are linked to self evaluation, it is of utmost importance that youngsters experience the deep inner satisfaction that comes with doing a job well. *There is no substitute for this!* Work is a blessing, not a curse, and the importance of work to the well-being of us all cannot be overestimated.

Many kinds of learnings occupy the child during this time. Although they contribute substantially to the development of individuality some of them are closely related to the gradually emerging ability and tendency to contribute. The child masters many skills which help him to exact the most from his God-given potential and is consequently building up his self-content.

There is at this stage probably still more "take" than "give," more intake, than output. Among the quite individualistic skills he acquires are those we might call academic or scholastic (for want of a more descriptive term), and those which provide him with increased control of his physical equipment. Another significant group of learnings, however, might be referred to as social. Those social learnings hasten the day when output will begin to balance intake and (especially in the later school years) the child puts these social skills to good use as he practices certain aspects of the adult role.

If we observe the social life of children during this time we discover that the aspects of the adult role to which most

time and energy are devoted are of an individualistic rather than an interactional sort. Since emphasis is on doing or performing, these children are eager to learn what kind of behavior is appropriate for them as individuals. And one category which becomes increasingly important in determining what is appropriate and what is inappropriate behavior is the sex of the child. There is a growing body of evidence that "sex typing," as it has been called, begins in the early preschool years in response to direct and indirect, readily identifiable as well as very subtle influence of parents and other important adults.

Though learning what constitutes being a proper boy or girl does get underway quite early, both adults and children are ordinarily quite casual about these matters until the child enters school and to some extent even while he is in the primary grades. We know that young children of opposite sex play together quite easily and will occasionally exchange sex roles when playing house, that is, the girl will play the daddy and the boy will be the mommy for awhile. Gradually, during the early years in school, heterosexual participation in children's social groups declines and by the age of nine these groups are almost exclusively unisexual in their organization.

This cleavage between the sexes is associated with a number of factors in the child's experience which are rather easily identified and has at least one consequence which is of significance to our discussion at this time. Coupled with these causes and rather long range effects, this division of children into two camps has a number of immediate repercussions which a parent will want to anticipate. Let's look at these things one at a time.

We are aware, of course, that the physical growth rate of the two sexes vary, with girls reaching puberty approximately two years earlier than boys and attaining their adult physique at an earlier age. These variations in developmental pace are relatively insignificant at first, but they begin to make a real difference during the later intermediate and junior high school years. Paralleling these growth discrepancies is a marked divergence in interest patterns and attitudes which might grossly be described as a shift toward person-orientation in girls and thing-orientation in boys. This tendency has been noted in a number of earlier studies of children's interests in play and in reading, but because more recent reviews of research on these topics have placed less emphasis on this distinction we would do well cautiously to generalize from these findings to the present-day situation. To some extent there may be a gradual shift occurring in the typical interests of boys and girls as a result of a more pervasive change in society's expectations regarding sex appropriate behavior. It has been noted that we may be moving away from a rather rigorous double standard in child rearing, namely, that certain kinds of behavior are approved of for one sex, but disapproved of for another in the direction of a more broadly consistent single standard for both. If this is true it may in part account for some recent findings which fail to support the rather traditional sex differences in the language development of children.⁶

Notwithstanding the possibility of a gradual alteration in child rearing procedures and in adult expectations for children,

⁶Mildred C. Templin, *Certain Language Skills in Children*. University of Minnesota Press, 1957, pp. 145-147.

it is quite unlikely that distinctive sex patterns of interests and behavior will disappear entirely. Actually, the contrast in sex role patterns contributes to the ease with which appropriate sex role behavior is learned and such learning is one of the important consequences of the child's experience during this pre-adolescent period.

Because boys and girls tend to go their separate ways at this time of life, they have greater opportunity both to practice sex-appropriate behavior modelled after adults and older children and to meet with approval and reward for successful performance. Thus the gang age (and here the term bears no necessary relationship to delinquent gangs) provides boys and girls with numerous occasions and settings where they can learn the specific kinds of habits, attitudes, and skills which are currently espoused by their society and correctly modelled by adults of their own sex. The process of sex role identification is neither begun nor completed in this interval, but it makes substantial strides.

All of this has a few repercussions which may produce some anxious moments for parents and teachers. If adults are totally unprepared for some of the behavioral consequences of this cleavage between the sexes, the parent-child relationship may deteriorate seriously as a consequence of misunderstanding and misinterpretation of motivation and intent. Usually we find that boys and girls at this age adopt rather superior and barely tolerating attitudes toward one another. A certain amount of friction is inevitable and in some instances open hostility may emerge. But this is not due to a "mean streak" or the sudden

appearance of anti-social tendencies, but rather to the gradual emergence of a loyalty to one's own group and the point of view of the gang. Put in another way these clashes may be interpreted as evidence of a growing identification on the part of the children with the behavior and opinions of their particular sex.

In our culture there is an almost classical form which these cross-sex antipathies assume. Girls, especially when their pre-pubertal growth spurt sends them head and shoulders above their male classmates, tend to adopt a somewhat haughty and condescending attitude toward boys their own age. Occasionally one gets the impression, judging from the disgust they register, that they view these boys as some lower form of animal life! The boy in turn, well aware that he is no match for her in a fair contest, frequently utilizes techniques aimed at dethroning "her highness" and belittling her (not an unusual method by which "small" people try to increase their own stature). Boys will ridicule girls as "silly" and "stuck up," and both sexes are likely to be sharply sarcastic in verbal rejoinder to ideas and opinions expressed by their opposite numbers. In the midst of all of this defensive maneuvering, parents can hardly be blamed for wondering whether their efforts have really been in vain after all! Fortunately there is hardly a better example of behavior which is typical of a stage in development, which can more validly be termed "phasic" than the animosity between the sexes in later elementary and junior high school years. Almost without exception a most remarkable metamorphosis occurs in the ensuing adolescent period.

Before undertaking our discussion of that ensuing period we must emphasize one additional fact about the pre-adolescent. We have noted that children this age model themselves after the behavior of adults and older children of their own sex. Especially in the area of social behavior and in the development of moral values and character they are more likely to be influenced by example than by preaching. Although intellectually quite capable, they are yet highly impressionable and consequently rather vulnerable. They need close contact with responsible and mature adults whose behavior is consistent with the attitudes and beliefs they (the adults) verbalize. Because at this age, youngsters are beginning to question some of the ideas they have taken for granted, they need the support and encouragement which a purposive and meaningful adult life can supply. With the approach of adolescence, the child's world view begins to shift. Things are beginning to take on personal meaning and significance, no longer does he see the world through the eyes of a neutral observer. Gradually, the world becomes *his* world, this is *his* life and the personal or individual dimension requires a more critical appraisal of that which he has been taught is right and wrong, true and false. The mild skepticism which is a healthy collateral of intellectual and personal growth and development can be managed quite comfortably if the child on the threshold of adolescence has the repeated example of adult lives in progress to turn to for direction and validation.

Independence Moving Toward Interdependence

EARLY ADOLESCENCE—THE HIGH SCHOOL YEARS

No one who observes children will deny that in our culture the adolescent is mightily concerned with achieving independence. Yet, as we have seen, this tendency does not appear *de novo* with the onset of puberty. A child is characterized by strong independence strivings in the preschool years (actually there are many interesting parallels between the adolescent and the toddler), and also during the later elementary school years, a period we have just discussed. Nor are independence strivings found exclusively in pre-adult years. They emerge strongly again in the middle-adult period. In some respects, I would have preferred to deal with the years nine through eighteen in a single chapter, but a number of considerations counselled against doing so. Not the least of these considerations is tradition. We are accustomed to talking about the adolescent years as a time set apart from other divisions

in the life-span, and we associate certain problems with this age even though they are really extensions and elaborations of problems which have confronted the individual earlier.

Actually the onset of puberty does make a considerable difference in the life experience of the youngster, even though a substantial part of the difference results from the changing reactions of others rather than from sudden essential changes in the self. Since our analysis here must be limited in contrast to the enormous literature on the psychology of adolescence, we will attempt to structure it in terms of our assumptions about what is happening to personality during this time.

PERSONAL IDENTITY

In many respects this period of personality development is analogous to the period of toddlerhood. Certainly the problem of identity again looms large. Much of the adolescent's concern is with himself, and while the years preceding puberty saw a heavy emphasis on personal achievement, the adolescent adds still another dimension to the process of becoming an individual. This dimension is a highly personal one. One might say that the adolescent rediscovers his world. During childhood he absorbs a great deal of information in rather blotter-like, indiscriminate fashion. He masters many skills, and acquires many attitudes in a rather unconscious way. By the time he becomes an adolescent he has a vast repertoire of experience which he has acquired over the years, but the process of acquisition has been uncritical and relatively impersonal. With the advent of adolescence a more individual and self-conscious

regard for experience begins to emerge. That which has been accepted thus far and incorporated into self is re-examined in the light of an emerging individuality. The questions of "What is good?" or "What does that mean?" for example, are recast into "What is good for me?" and "What meaning does this have for me?" Uncritical acceptance of the ideas and attitudes of those who are older and presumably better-informed decreases and there is an increasing tendency to scrutinize subjectively experiences and information which is related to if not based in, a growing sense of personal identity.

The development of a sense of identity is considered a key issue in adolescence.¹ Questions like "Who am I?" and "What is my proper role?" although perhaps not consciously formulated in exactly those words, are of central concern. To some extent such questions are both instigated and answered by the pronounced physical changes which are associated with puberty. There is, of course, something very final and irreversible about attaining one's mature physique. Young manhood and womanhood are undeniable facts and their corresponding roles are now more than ever incumbent upon the individual. Not only do we expect young people to demonstrate behavior appropriate to their particular sex, but we also demand greater maturity and control of behavior in general. Our view of these young people is mightily influenced by their appearance, and although growth is not fully completed until middle and late adolescence and not even then for certain human structures, we tend to revise our expectancies regarding their behavior

¹Erik Erikson, The problem of ego identity, *J. Amer. Psychoanal. Assn.*, 1956, 4, 56-121.

as soon as the rapid prepubertal and pubertal growth spurts are underway. But do these very marked changes in physique automatically issue in more acceptable mature behavior? Certainly not, but they are the occasion for much concern with such learnings on the part of both youth and adults.

Physical appearance influences an adolescent's self-perception in much the same way as it affects the evaluations which others make of him. In line with the division stressed in the preceding paragraph, the youngster is quite concerned about his rate of development and its timing as well as the degree to which his new physique is of the approved sort for his sex. While space does not permit a lengthy treatment of this matter here, a few significant observations are worthy of note, and the reader who is especially interested is encouraged to study the report of one of the more extensive studies of this matter.²

Interestingly enough, timing and rate of development do not seem to have the same effect on the two sexes. The fact that girls on the average reach puberty about two years earlier than boys is widely recognized by parents, but the concomitant fact that within either sex there is far greater variation in age than between the sexes is less often given the serious consideration it deserves. These matters go hand in hand, and only when

²The findings of the Adolescent Growth Study at the University of California at Berkeley are reported in numerous articles. Some of those which bear on the relationship between physical growth and the development of the self-concept are:

Jones, Mary C., and Bayley, Nancy, "Physical maturing among boys as related to behavior," *Journal of Educational Psychology*, 1950, 41, 129-148.

Jones, Mary C., "The later careers of boys who were early or late maturing," *Child Development*, 1957, 28, 113-128.

Mussen, Paul H. and Jones, Mary C., "Self-conceptions, motivations and interpersonal attitudes of late and early maturing boys," *Child Development*, 1957, 28, 243-256.

we assess them in relation to one another do we begin to see their real significance for the development of personal identity.

A few illustrations will make this matter clear quite quickly. Because girls mature earlier than boys they stand out in contrast to their male age mates and are subjected to a fair amount of heckling and belittling in the normal course of things. But the girl who is an "early maturer" is in even a more vulnerable position since she is also out of step with other girls and feels quite deeply the painful consequences of being "very different." Extreme early maturing is relatively disadvantageous for a girl, but for the boy it seems to have just the opposite effect. He grows taller and heavier at an earlier age, and because this is accompanied by greater strength and usually by greater physical skill and prowess he is thereby afforded a distinct advantage over other boys his age. At the same time this early development does not throw him out of line with all of his age mates since the average girl in his class is quite similar to him in size. With the high value that early adolescents place on athletic skill, these boys are in a rather enviable position all around. Thus we see the same phenomenon, namely early maturation, related in two quite different ways to the development of a sense of personal well-being and esteem, depending upon the sex of the child.

But there is also the matter of accepting one's physique as it relates to one's identity as a member of a particular sex. Both boys and girls may be somewhat confused about this because the appropriate masculine and feminine sex roles in society are not as sharply defined as they once were. Our rapidly chang-

ing society has seen a marked shift in the roles of men and women and in general the two are less sharply differentiated than they were in grandpa's generation. There is some difference of opinion among the experts regarding which of the roles is more difficult to learn to achieve, but all agree that shifting societal expectations has complicated matters considerably. At this point, we are not so much concerned with the question "Who am I," for as we have already said, the answer to this question comes with unmistakable finality to the young adolescent whose sexual development no longer leaves this to his imagination. The question is rather one of "Now that I am what I am (young woman or young man), what kind of behavior is expected of a lady or a gentleman?" How dominant, how courteous, how aggressive, how understanding, how helpful, how domestic, etc. These are the concerns of youth striving to achieve an appropriate masculine or feminine social role. These are some of the key issues in the task of sex role identification.

EMANCIPATION

The development of personal identity and the achievement of further independence are both involved in the emancipation process which occupies a very prominent position on the adolescent's list of "things to be done." This difficult and complicated problem of establishing oneself as a person in one's own right, clearly distinguishable from those with whom in the past one has been routinely linked, confronts the adolescent as a major conflict. In simplest fashion the emancipation conflict might be described as the intense drive to be free of paren-

tal control and domination on the one hand, coupled with the youngster's unwillingness and inability to shoulder the commensurate responsibility which such independence and freedom require. The first component in the conflict stems from rapid intellectual development and physical growth which tend progressively to obliterate the distinction between child and parent, or parent substitute. In many ways the adolescent is becoming more like adults with every passing year and he is eager for any and all acknowledgement of this from the adult world. Hence the concern with his "rights" as a "grown-up." But only the most unrealistic adolescent fails to recognize that although he is becoming more like adults in many ways, he still is far from being their equal. Physical stature and intellectual acumen do not automatically supply vocational and economic security. Most adolescents inwardly recognize their need for some shelter from adult responsibility and a fair amount of support and guidance. These are, of course, dependency needs and they conflict, as we have said, with the need for independence. All of this raises a lot of dust in the family and contributes to the tension which characterizes a segment of the parent-child relationship during this period.

The task of emancipation from parental domination is a central concern throughout almost the full duration of adolescence, and although it has never been a very simple matter, it is considerably more complicated today than in former years. In the first place, the adult role today is far more involved and demanding than it has ever been. The days are gone when a few basic skills and certain fundamental understandings plus physical maturity constituted the prerequisites to adult life.

Just think of the many duties and functions of a homemaker today, each requiring considerable physical skill or intellectual and social adroitness which were simply unknown and thus did not encumber her counterpart of fifty years ago. Technological progress and advancements in social science research has created needs for training and preparation far greater than that required in the past, and adolescents who would acquire the necessary skills will need additional time to do so. All of this has lengthened the period of adolescence and complicated the problem of emancipation. Add to this the fact that puberty is arriving at an earlier date in the lives of both boys and girls and it is somewhat easier to understand the quandary in which today's young people find themselves.

A second complicating factor in the emancipation process is the attitude or view which parents take toward the child who is growing away from them. I believe that the principal function of parents *as parents* over and against their children is to make themselves increasingly unnecessary, which means, of course, that there must emerge over time a new relationship between parents and their children. The process of becoming increasingly unnecessary *as parents* has been going on for some time, of course, but during adolescence it is likely to become much more visible. Now if it happens that their own security and self esteem as individuals is linked primarily to their function as a mother or father rather than to their function as a wife or husband, we can readily understand how they might resist rather than encourage the emancipation process. It is just at this point where confusion and difficulty are often compounded.

The basic relationship in the family is that of the husband and wife. It was their relationship which established a home and from which a family developed. It is their relationship which is to endure long after the children have left the home. The parent-child relationship is a very different kind of relationship, a very necessary and important temporary arrangement, but only a temporary one. Ultimately it must be replaced by one which is based upon friendship rather than upon "being relatives." Before children can divest themselves of their children's roles and adopt the role of adults, their parents will have to put aside the role of parents. Now this is a genuine test of the level of maturity which the parents have attained. Are they able to say (as many of them are after twenty or more years of child-rearing), "We just can't wait to get the house all cleaned out so that we can just be alone again with one another"? Or do they secretly dread seeing the last child leave the nest because with him goes the major source of their personal gratification?

Such a possessive attitude and an unwillingness to modify their relationship to their child is serious for yet another reason. The relationship which husband and wife have to each other serves as the most important single model which their children have to follow in learning appropriate sex role behavior. Youngsters reared in a home where mother and father have made it quite clear that the relationship they have to one another is quite different from that which they have with them, are able to learn about the priorities and loyalties which are so fundamental to their own future happiness. Children who have seen evidence that their parents are still very much in

love with each other, desire frequently to be alone with each other, especially as their children's growth frees them from the necessity of spending many hours tending to their needs, are children likely to look forward with positive anticipation to an adult relationship with a spouse. The opposite of these circumstances and its deterrent impact is too obvious to be detailed here, but undoubtedly accounts for some of the woefully inaccurate notions and inadequate preparation with which many adolescents attempt to begin married life.

Earlier we were discussing establishment of a personal identity. We bring up the subject again at this time because it bears importantly on the parent-child relationship. The younger the child, the less this is a problem. But as adolescence dawns, the youngster can no longer be content with being "Mr. and Mrs. Jones' girl Mary" or "Tom Black's oldest boy Mike." They want and need to be "Mary Jones" and "Mike Black." But this matter of being Mary Jones and Mike Black is risky business. It's one thing to seek and be accorded independent status; it's quite another to assume the commensurate responsibility. It is for this reason that these years are filled with trial and error, changing developmental pace and sharply contrasting episodes. One day they are so grown up it's almost frightening; another day so childish that it's rather discouraging.

During all this one pattern is clearly discernible. "What am I?" is answered by plumbing the depths of a wide variety of ideas, understandings, and experiences. Learning requires experimentation which in turn requires space and time and freedom to make mistakes. Certainly this is one reason the

adolescent needs parents, although he would probably be the last one to admit it, publicly! He needs to try his wings in a sheltered place where he can afford to fall flat on his face without crushing embarrassment. His parents and his home are his sounding board and laboratory, and this, for parents, is a privilege, not a penalty. What better function could parents serve than to absorb the shock of early rebuffs and failures in the quest to establish one's own identity? Since a certain amount of crudity, misbehavior, and emotional turmoil will be inevitable at this time, it would seem far better for the youngster to unload these at home where he can learn from them, and where they can be accepted and understood, than out in more visible settings where there is less freedom for error and greater likelihood of enduring unfortunate consequences. For my own part, if my child is going to "act out," I would want him to know that his home is the most appropriate spot for such "carryings on."

At this point, however, we confront something of a paradox. To some it would seem that parents should be rewarded for their patient willingness to tolerate the quite unpredictable mood swings and behavior episodes of children in their early teens. Unfortunately, this is frequently not the case.

If anything there are likely to be fewer occasions when parents receive recognition for the accomplishments of their children as the years of adolescence pass. This may seem unjust, but it is as it must be.

Certainly it is pleasant to share the limelight with one's

children, and if there is ever a time when it is likely to focus on us it is during our children's adolescent years. But to do so means that the child can claim less of the accomplishment as his own, and it is precisely these feelings of independent accomplishment and sufficiency that we would foster at this time. This should remind us again of the toddler and the importance of "I can do well." Thus parents discover that at the time in their child's life when they might normally expect to receive considerable gratification from sharing in their children's achievements, they are for a number of reasons in a less advantageous position to do so.

Actually, it must seem to some parents of adolescents that they are being repaid evil for good. In all likelihood, even in the best of homes, friction between parents and children will intensify. Commonly we find that adolescents are openly critical of their parents' shortcomings, and their remarks, insinuations and attitudes may connote a lack of gratitude, to say the least. But youth's hypercritical attitude and behavior rarely stems from basic hostility and ingratitude. It is rather a defensive reaction. The adolescent is painfully aware that we have seen him at his worst. Because we know his weaknesses and frequently witness his lapses into dependency and immaturity, we represent a mild, but ever-present threat to his embryonic concept of himself as an individual in his own right. In this sense, we are at the same time their valuable allies and something of a dread nemesis! Small wonder then, that ambivalence toward parents and other significant adults is a persistent corollary of the emancipation process.

THE PEER GROUP

The adolescent's interaction with his age mates reflects his changing relationships with his parents. I think of the high school peer group as a vital support or crutch on which the young adolescent leans for support when the going gets rough. It serves somewhat the same function as the home in that it protects the young person from broadside attack by forces which hold an unfair advantage. The old saying that "In numbers there is strength," certainly applies. By identifying first with his peers he obtains temporary shelter while he works away at discovering what his true identity and function are. I think of the peer group as a large and leafy tree under which adolescents find some protection from the elements of the adult world when periodically they choose to spurn the protection of parents and home.

Because it serves this purpose, of course, it receives high priority. Rejection from the peer group is secretly dreaded by every adolescent fortunate enough to be a member of one in the first place. Those who are not "In" know the emptiness such exclusion brings, and if all their efforts to "get in" fail, they are likely to make up for this in some imaginary way. This, then, accounts for the fads and fashions: the trademarks of the group. At this age, considerable conformity is understandable and even healthy. It is quite another matter when it becomes the dominant concern of "adults." At the same time, this courting of the favor of the group must raise the question of the quality of leadership in the group. This is an impressionable age. These folks are rather easily influenced and they

respond to radicalism with greater enthusiasm than they do to "the same old stuff." Many a capable and responsible leader of young people has capitalized on this tendency and literally worked wonders with individuals and even the group as a whole. On the other hand, certain ends and goals toward which eager adolescents have been steered by less responsible leaders (whether these are adolescents or adults) leave much to be desired, indeed.

Thinking about this the words of the song "America the Beautiful" come to mind: "Confirm thy good with brotherhood, Thy liberty in law."³ With increased maturity there comes a recognition that liberty is not license and that the freedom of individuals in a society is limited by considerations for the freedom of others and by concern for the common good. The authority of the adult which youngsters find less and less tolerable and secretly covet must take on new meaning. During adolescence, especially, the responsibilities which are inherent in true authority come into sharper focus.

ADJUSTING TO A WORTHY WAY OF LIFE

These matters are reflected in the adolescent's quest for meaning in life; in his desire to rank-order his values and to put his ideals and convictions into some workable and reasonable relation to his life experiences. This developmental task is variously described, but I have always liked the phrase "adjusting to a worthy way of life."

³Katherine Lee Bates, *America the Beautiful*.

This phrase, of course, involves a value judgment. What is a "worthy" way of life? To answer the question requires a choice; a decision that one set of life goals is superior to another, that certain means to these ends are more desirable than others, and that, in general, one "Weltanschauung" integrates one's life experiences more meaningfully than another. The problem for the adolescent, of course, is to accumulate, organize, and evaluate enough ideas, beliefs, attitudes, and values to permit a meaningful rank ordering of these into a priority system that is uniquely his own, yet not entirely incompatible with the accepted standards and values of his society.

Just how children and youth develop moral and spiritual values is yet unclear. Studies of religious beliefs, moral character, and values during the developmental years tend to focus more on descriptions of existing circumstances than on the antecedent-consequent relationship. We know, of course, that we have always had great faith in the efficacy of precept. Certainly there has been no more widely used method in character education than that of informing children and youth how they ought to behave. Our methods in religious education have been equally didactic. The emphasis placed upon conveying information reflects an implicit assumption that knowledge is likely to issue in action. Parents have long believed that their words will affect appreciably their children's deeds. Although verbalization may be an effective means of conveying ideas to children, most parents have their honest doubts at times about their efficiency. It is commonplace to find a child (or even an adult, for that matter) who knows very well what he ought to do, but seems unwilling or incapable of doing it. There is a

substantial difference between knowing much about God and knowing Him in the sense of having had personal encounter with Him. Yet, I believe these two elements in moral and spiritual development are reciprocal and complementary, not necessarily antagonistic.

During childhood much of the preliminary groundwork is laid. Especially the elementary school years, as we have said, are a period much devoted to acquiring knowledge and skills of all sorts. But adolescence is somewhat more given to reflection about ideas, to a critique of what has already been absorbed, to trying out this knowledge in vital everyday life. In order to carry out such an assaying process, it is fundamental that the adolescent be well supplied with facts for he cannot think without them. To the extent that this information is true, his parents and others who have supplied him have nothing to fear from the "airing" it will receive at the hands (or better, the minds) of youth. If the verbalized beliefs are provincial and even prejudiced half-truths, they will, of course be subjected to rather rude treatment by the questioning adolescent.

Furthermore, the more he discovers falsehood in elements of what he has been told to believe, the more he is likely to wonder how much, if any, of the information about moral and spiritual matters, which through the years has been implanted in him by others, deserves serious consideration in the process of formulating the guidelines for a "worthy way of life."

In the face of mounting evidence that "preaching" has its limitations as a means of developing moral and spiritual values, the thoughtful parent may well ask whether research can shed

any light on how such development might better be nourished. Unfortunately, as we have already said, direct evidence on this point is not available, nor is it likely that we shall ever be able to map out the process in all of its detail. Because we are dealing with material which lies at the very core of human personality, we should not expect it to be uncomplicated. The moral character, ethical behavior, and religious beliefs of the human being are precisely those qualities which distinguish him as the very crown of God's creation, and those who want to understand and therefore investigate such phenomena are bound to encounter serious difficulty. Yet this does not mean that such problems cannot be studied and perhaps solved. As a matter of fact much work has been done through the years, and increasing numbers of social scientists are doing research in this area at the present time. Direct answers, however, have not emerged, but some interesting suggestions or guiding principles have. Unfortunately, the matter is further complicated by some of the evidence which does not point in the expected direction. Let us consider some of this rather briefly.

In the first place, adolescence is not marked by rejection of religious faith. Parents at times panic because they interpret the disinterest of youth in certain aspects of formal religious practice to mean that their faith is disintegrating. Gilliland⁴ studied the attitudes of students toward God and the church and concluded that there seem to be very few atheists among high school and college students. At the same time it must be admitted that religious doubt reaches a high point in the teens,

⁴A. R. Gilliland, "The attitudes of college students toward God and the church." *Journal of Social Psychology*, 1940, 11, 11-18.

and a strong trend toward religious humanism is seen during the college years.⁵

As we mentioned earlier, the re-examination of ideas, which occupies much of the adolescent's time and serves to stretch his maturing intellectual powers, will include his religious beliefs and practices. One study reports three developmental trends which are normally associated with such reflection: 1) increasing uncertainty regarding certain issues, 2) shift from concrete belief to general and abstract concepts, and 3) increasing tolerance of the religious beliefs and practice of others.⁶ This may mean that some of his "absolutes" may crumble a little, that he may pose questions which a "good Christian" ought not ask, and that he may experience some "weakening" of his faith. All of this may cause him considerable consternation, perhaps even fear and guilt, to say nothing of the threat it can represent to his parents and teachers. Because these rumblings are so universal a phenomenon of the mind coming of age, parents who are prepared for them might well interpret them as signs of health rather than sickness, as a token of intellectual and spiritual vigor rather than weakness.

Unfortunately in some instances parents and religious educators are so rigid and authoritarian and dispense values and religious beliefs so dogmatically that they feel in conscience bound to suppress vigorously as "heresy" any ideas which deviate somewhat from the "party line." We know, of course, that such a high-handed approach is one of the quickest ways

⁵G. W. Allport, J. M. Gillespie, and J. Young, "The religion of the postwar college student," *Journal of Psychology*, 1948, 25, 3-33.

⁶Kuhlen and Arnold, *op. cit.*

to encourage youth's disrespect for and distrust of the position we are attempting to preserve, for experience teaches us all that we tend to shout the loudest where the argument is weakest, and youth may well wonder why, if we are so sure that we are right, we seem so afraid of cross-examination. Studies of the impact of authoritarianism indicate that two effects are most often seen: persons reared in such an atmosphere tend upon reaching late adolescence either to 1) rebel violently and take an almost opposite position to that held by the authority figures, or 2) capitulate and in a rather unthinking and dependent fashion accept the "party line." The latter reaction, of course, requires that the individual sharply compartmentalize his life experiences in order to maintain some measure of personal integration. Discrepant positions or experiences must be shut out, since an essential part of such an individual's defense is the avoidance of ambiguity. These are people then, who in the area of religious beliefs and values, want mainly to be left alone. They have accepted a point of view out of deference for authority and probably to some extent as a result of fear of punishment and often go through life with their fingers crossed, hoping that no one will come along and "rock the boat."

It is hardly conceivable that those charged with the rearing of youth would wish either alternative described above for his children. Most of us would like our youngsters to have religious beliefs, convictions, and value systems similar to our own. Yet we do not want them to accept our views either out of sheer deference to us or out of fear of punishment, but rather because they have tried them and tested them and have found

that they are right for them. But how to accomplish this? How can we succeed in "selling" our children on a way of life without applying the pressure which can send them off in just the opposite direction? Can parents and teachers effectively influence a youngster to cultivate a meaningful and vital relationship with God?

Most of the evidence which is gradually accumulating from studies in this area indicates that example is more effective than any other single method. Living with people whose lives are meaningfully organized around a purpose which grows out of a firm religious faith profoundly influences the manner in which any of us relates his life to the world in which he lives. After years of intensive research into this very problem, a spokesman for the Character Research Project summarizes some of their findings as follows:

As a technique for developing a code of convictions and a religious philosophy of life, we have found that logic and reasoning are relatively ineffective. Surrounding the child with adults who have firm religious beliefs is, as one would expect, a much more vital factor. This is especially true if parents make their philosophy of life obvious through word and deed.⁷

Even more recently two other writers have stated it this way:

The very little child will respond to our embodiment of virtue, but as he grows up he will find in us, we trust, a more complicated ethical pattern—that of strictly observing the best we know while we restlessly seek better understanding. This, too, the child will learn not as we

⁷William A. Koppe, "Toward a developmental theory of character education," *Religious Education*, 1961, 56, 441-445, p. 443.

verbalize the problem, but as he sees us actually living the double life of stability along with a questing mind. The verbalizations will mean relatively little to him without the concrete symbol of our doing this before his eyes.⁸

Thus it appears that in his quest for meaning in life and answers to basic issues which must at sometime confront us all, the adolescent is aided most by the patterns of action and relationships which persistently characterize the behavior of those with whom he is most intimately associated. We do not mean to imply, of course, that adolescents reared by parents whose value systems are rather clearly defined, coherent and relatively consistently demonstrated will accept passively such attitudes and standards of behavior. Quite often the test to which they put these parental convictions take them pretty far afield. There are moments when most parents are tempted to despair of their efforts since adolescent children occasionally appear to believe in and stand for ideas and philosophies which contrast sharply with those the parents have tried to model and reflect in their own life.

It is encouraging at this point to recall that this period in personality development is normally characterized by vacillation and relatively extreme reactions. The "heresy" of which youth is so very capable is an integral part of their "limit testing." To some degree it may represent a deliberate attempt to shock parents or to bait them into an argument. It is a fortunate adolescent whose parents as we have already said, are good "shock absorbers" and who understand the need which

⁸Erwin R. Goodenough and Evelyn W. Goodenough, "Myths and symbols for children," *Religious Education*, 1962, 57, 172-177, 236-237, p. 177.

adolescents with their rapidly maturing intellectual capacities have for discussion and debate.

Another reassuring fact is that there is some evidence that although these young people may occasionally espouse views which diverge substantially from those of their parents or teachers and often persist in behavior which is markedly discrepant from that which their elders might have hoped they would demonstrate, in the long run they tend to manifest attitudes, beliefs, and commitments which are strikingly similar to those which prevailed at home and in school during the developmental years. The return to the viewpoint of parents usually occurs during the young adult years when the matter of establishing one's own home and family life is receiving top priority. Naturally, this is far more likely to happen where parents have resisted the temptation to be excessively dogmatic or authoritarian in their rearing of youngsters, for as we have already seen, such excesses are likely to create a rebelliousness which may smoulder on for years and for all practical purposes preclude the effective adoption of the very life philosophy they intended for their children to have.

ADJUSTING TO THE IDEA OF WORK

Still another arena in which the responsibilities of independence must be met is that of adjusting to vocation. Not so much to *a* vocation but to *vocation*, or to the idea of work itself. We have witnessed in the past two decades remarkably rapid growth in the vocational counselling services in our high schools and colleges. Young people today need to be and are

better informed about the job market and in most cases are provided with a realistic appraisal of their own abilities and skills so that they might make the most intelligent possible selection of a field of work. I have no quarrel whatever with these services, but I believe that we must provide more than appropriate and accurate information. There seems to be a need to counteract a growing attitude among people today that work is something to be avoided as much as possible, for, after all, it *is* a curse, and only suckers or fanatics put in an honest day's work for an honest day's pay. To possess an attitude such as this in another era or at another place might well have spelled personal disaster for an individual.

But today the giant corporation with its offers of security in return for conformity and loyalty to the organization, the large and influential labor unions with their tendency likewise to demand conformity and to limit workers' productivity to assure high levels of employment, as well as the increased governmental welfare provisions for the unemployed and the ease with which people can be placed on the public dole, all can combine to reduce personal incentive, effort and dedication to the task whatever its nature might be. Should this tendency toward "gold bricking" dominate the thinking of increasing numbers of people, we are likely to see some rather unfortunate effects in the personalities of large segments of our working force.

The important fact to bear in mind is that work is not a curse. Man was made to work, and that without the sense of well being which he can derive from successful encounter with

a variety of tasks, he can never hope to arrive at anything near the fulness of stature of which he is potentially capable. To the degree to which he disengages himself from work, he deprives himself of one of his chief sources of personal worth and ego integrity.

There is, of course, a distinction between work and drudgery. One could scarcely contend that all forms of human activity are enobling, and it is here where vocational planning and guidance can be of considerable help. What may be basically toilsome and dissatisfying to one person may be a suitable form of activity for another. The important thing is the meaningfulness of the job for the worker. But our concern here is reserved chiefly for those whose attitude toward all work is essentially negative. For them, no amount of guidance and placement service will solve the problem. They are people who have been deluded into believing that the world owes them a living and unless they can be helped to modify their view quite drastically they can hardly avoid growing increasingly disillusioned and bitter as they stagnate.

I do not know what best might be done for those members of our society who already possess these unwholesome attitudes toward work, but I am eager to have parents and teachers endeavor to prevent its widespread adoption by the young people of today. Perhaps here again our own example is the most effective means at our disposal, but at least to some extent we can add perspective to our behavior by considering again the nature of the human being as expounded in the Judeo-Christian writings. Man is essentially a steward, a trustee, under

orders from God to "occupy till I come" (Luke 19:13). He is to "work while it is day" (John 9:4), to spend his life in the service of his fellow man. Parents who see themselves in a relationship of stewardship and service will demonstrate mission and purpose in their behavior. Their lives will reflect a plan, the accomplishment of which will consume major portions of their time and energy. At the same time such meaningful endeavor will constitute for them one of the most substantial sources of personal gratification. And this cannot help but make an impression upon youth. If the responsibility of the endowment which has been given us is something which we take seriously, our youth are bound to receive a good start toward adjusting to the idea of work.

BOY-GIRL RELATIONSHIPS

So far we have said nothing about boy-girl relationships during adolescence. Yet, when one thinks about the lives of young people this age, this is frequently the first characteristic which enters the mind. Actually, of course, boy-girl interaction is an important aspect of the trial and error activities which were referred to earlier. In part, early heterosexual behavior, as it is called, emerges as a response to cultural demand. Many young people display an interest in their age mates of the opposite sex because they feel called upon to do so. Such behavior is expected of youngsters who are growing up in our society. In part, of course, this behavior emanates from maturational sources, since newly acquired abilities force us to seek adequate settings and circumstances where they can be exercised.

Actually, the close friendships in early adolescence are still among members of the same sex. Only gradually during the college age do loyalties trend away from the same sex clique to the opposite sex "other." This movement is accompanied by the growing identification with a new generation. It is in later adolescence that we come seriously to see ourselves as those who have the responsibility of the future on their shoulders. It is only in these years that we begin to consider the equal responsibility which is ours in being entrusted with the heritage of the past.

As a part of the dawning realization that our hope is real and that tomorrow is ours, we turn our thoughts at this time to establishing a beachhead on the shores of adult life. If we are to be the generation of promise we must eventually cease to exist only in terms of a vague group and crystallize the identity which we have sought to delineate. This means that we shall have to forsake the immunity we enjoyed while experimenting within the safety of home and peer group and individually seek to cut our own swath. This, in a sense, is what we have been hoping for; this is why we have devoted ourselves to years of preparation. Now life can really begin!

But there remains a haunting sense of futility. With all this preparation, with all this self aggrandizement, there is still a big hole in the system. Somehow, "It is not good for man to be alone." Independence, valued so highly in early adolescence; that goal with which our hope for the future was closely bound up, is now obviously a blind alley. We have sought self-fulfillment in independence from those older and wiser than

we, only to find that such self-fulfillment is only to be found in self-emptying relationship. But, with whom?

During the course of later adolescence the selective process goes on. The field is steadily narrowed down; the number of truly intimate acquaintances diminishes until it stands at just a few, even just one. In order for this to happen, however, love has been required. I do not here mean romantic love, although this certainly plays an important part in the selective process, but rather love in the sense of contribution and self-sacrifice. In the process of finding the mate with whom one may hope for personality completion in time, many demands are made upon the repertory of skills and abilities which has developed over the years. Output is as important, if not a bit more important than intake, for the first time. But, simultaneously, the gratifications which come from giving of oneself within the framework of a complementary relationship are beginning to be realized. Once again we see in the developmental course some signs of things to come.

Part Four

The Development of Personality: Interdependence

Growing into Maturity

We are now ready to discuss the third and final phase of human personality development. The developmental period just discussed, the second phase, might have been called the "eager" years. Hope is the keynote and there is a rather constant restlessness, an awaiting of the magic moment which will usher in maturity and adulthood. But as most of us know, there is no sharp transitional moment in time or point in our experience which separates waiting from fulfillment. This again can be one of those moments of disillusionment, until we learn that hope is not to be confined to the first twenty years, but must always actively characterize the Christian. The third phase of personality development cannot be devoted to a selfish clutching of current possessions, the hoarding of acquired characteristics, skills, and talents, a seeking to maintain the status quo. As such it could never represent development; only stagnation. This period, ordinarily the longest of all, must not be conceptualized as the time during which we receive our due rewards for having endured the throes of "growing up." Such

a notion flies in the face of our basic assumptions, is contrary to the basic principles of our being, and lies at the root of much fundamental personality difficulty experienced by adults today. Instead, we ought to conceive of the third phase of personality development as the most glorious opportunity for genuine personal growth and development. Now the groundwork has been laid; the periods concerned essentially with faith and hope, dependence and independence are behind. With these as a base, personality development can truly flourish. The potential for growth during the adult years is directly proportional to the opportunities for service. But this fact is too often overlooked. How can I grow while giving myself away? How is intake derived from output? We return again, do we not, to the fundamental paradox, "The man who has found his own life will lose it, but the man who has thrown it away for my sake will find it" (Phillip's tr. Matthew 10:39). In this final chapter we propose to examine this whole matter in some detail.

YOUNG ADULTHOOD AND THE NEED FOR REASSURANCE

Our story repeats itself as we examine the components of adult life. This period, like the others, is characterized by dependence, independence, and interdependence. Ideally, however, the proportions in the recipe are altered and as a result the developmental course and outcomes look rather different.

At the close of the last period, the growing individual realized the futility of independence. With such a realization

came the need to establish a new relationship and within such a union came the opportunity to find an ever increasing measure of human completion.

Now the reason for the acquisition of knowledges and skills, of self-contents or personal strengths and assets, becomes clear. We are equipped in order to give. We have acquired so that we might meaningfully surrender. We have self-esteem and high personal worth, so that our dying to ourself may represent genuine contribution. There are not two ways about it; you cannot make a generous contribution without money in the bank!

But for some individuals the prospect of contribution can be very threatening. It is for this reason that we have stressed the importance of interdependence in each of the earlier stages. A person (and this is almost inconceivable) who has never had an opportunity to experience the rewards of self-giving or interdependence before the time of marriage will be severely handicapped by fear of losing what he has struggled so hard to collect.

However, even for those who have had some acquaintance with self-giving, this business of surrender is not easy. Formerly it was done only in relationship with those in whom we had the utmost confidence. In spite of all the promises and reassurances which accompany courtship and romantic love, the proof of the pudding, in this instance, is not to be found in the first taste. The establishment of a truly adequate basis for maximal complementarity is often a long, drawn-out process. Confidence and trust in one another grows as mutual faithfulness becomes more and more apparent. This begins to sound

very much like the first stage again, doesn't it? Actually, of course, it is! The plot is the same, the principal characters are somewhat different. At this point in life we again experience a strong need for succor and support. To be truly adult requires finding that one's peers rather than one's elders are trustworthy and reliable, that they can be counted on for help, that their loyalty is unswerving. Interdependence means mutual dependence. I need someone in whom I can have complete confidence; on whom I can lean at any time. The chief trait required in that person is that he be found faithful.

Why? Well, the marriage relationship, for example, involves the highest degree of intimacy of which mankind is capable. (It has always intrigued me that God consistently uses this human relationship to illustrate the sort of intercourse He would have with us. We can see why it is very difficult for children truly to appreciate this aspect of Christianity.) Marriage involves each partner giving himself totally to the other. It is not a 50-50 relationship where each party comes half way and they meet at the line of battle! This kind of intimacy, this total surrender, is risky business; it involves an intensity of relationship not common to ordinary everyday experience. Most any successful businessman will attest that you just never bare your soul completely to anyone; never leave yourself wide open; that you dare not tip your whole hand. Why not? Simply because people usually can't be trusted *that far*. Running that kind of a risk simply leaves you too vulnerable, and you'll be "done in" eventually, if not sooner.

How interesting that optimal human relationship as God ordained it demands behavior which those wise in the ways

of the world continually caution us to avoid. And, I am not finding fault with such advice; it must be judged within its own context, and that is quite beyond the scope of this discussion. Suffice it to say, however, that a marriage is not a "business" venture and the kind of interaction required in marriage is not of the same order that characterizes "worldly" behavior. All the more reason, however, why it poses such genuine difficulty. The intimacies of marriage demand total exposure, total vulnerability, total surrender. It demands giving with little prior evidence of reward or return.

How can I be sure that I will not simply be exploited? This question must surely enter the minds of most young couples experiencing the demands of marital intimacy for the first time. In all frankness, we must admit that you can't be sure. This is the risk of living. Although it is best exemplified in marriage it is more frequently alluded to in other ways. The saying "He who risks nothing gains nothing" is an example of how this fact is acknowledged, though distorted a bit in its usual interpretation, since here it appears that we ought to risk only so that we might profit. The Christian whose personality is developing toward maturity strives to put everything on the line so that another may profit thereby. As trust and security develop it becomes less of a risk and more of a privilege, and gradually "giving" becomes the dominant characteristic of this period.

Actually, we all periodically experience personal misgivings and hesitations and a need for reassurance and support. A tendency to be somewhat dependent upon others often characterizes people when they encounter relatively novel or un-

usual situations. As we have already mentioned, the child upon entering school may exhibit strong dependency needs for a while; so also the youngster who is new in a community. When the adult ventures forth on a new undertaking, be it marriage, or parenthood, or a new job, he is likely to feel a need for some protection and much reassurance until he is able to establish confidence in himself and others in the new setting. Learning to play a somewhat different role, becoming accustomed to new expectations and demands requires a period of readjustment and during this time even the most robust personality is grateful for some shelter from the full thrust of obligations and responsibilities which are a part of the new situation.

Thus we see that the early states of mature interaction are likely to be filled with considerable uncertainty, misgiving, and tension. But stress can be wholesome, it invariably accompanies growth and that growth which characterizes this third phase of development is actually the optimal sort of which humans are capable. It is a growth or development which transcends the individuality of either of the parties whose complementary relationship alone can generate it.

Out of the intimacy of young adulthood emerges the "third person." Children born to such a couple are tangible evidence of how we grow by giving ourself away. But physical progeny are not the only products of a proper marriage relationship, nor are they, for that matter, the primary purpose of marriage. The "spirit" which through the years comes more and more to permeate the couple, to surround their life, and to saturate their climate is an interesting thing to watch develop. We find our-

selves saying that there is something about that couple when they are together that seems to be more than just the sum of the two of them, it's something extra, you can't help but feel it. Still it's very hard to describe; it's just there. I believe that this "spirit" is the ultimate gift which God has given to human personality. As such a "spirit" proceeds or emanates from a couple who in their union find their completion in dying to self, human potentiality for good and the power to be of real worth to one's fellow man reaches its highest point. But we are a bit ahead of our story—such a spirit is not ordinarily produced in young adulthood although it may appear in embryonic form. Physical children seem to precede spiritual ones and are more appropriately the ground of early hope during this third phase of development.

ENTERPRISE AND INDEPENDENCE

Although the mature years of personality development are primarily interdependent years, years in which the loving bestowal of self on others is frequently seen, there are occasions when adults experience strong drives to dependency and independence as well. There is, as we have just discussed, a need to establish fairly reliable and trusting new relationships conducive to self-surrender. It is the "stuff" or content of self which makes contribution possible, which makes surrender genuine, and this self-content is acquired through achievement. Actually, of course, much has already been achieved; years of schooling should have established a valuable store of knowledges, skills, attitudes, and experiences, and these, in turn, should contribute

to feelings of personal worth and adequacy. These achievements, however, have been primarily of an academic, and to a lesser extent, a personal-social variety. With maturity comes the opportunity for vocational achievement and the feelings of personal worth which this can bring. Success as a husband or wife, father or mother, citizen in a community, as well as in some area of work contributes heavily to the substance of adult personality.

These are years of peak productivity. If ever we should be able to maximize our potentialities it should be in the middle adult years. Life, of course, is still long enough to personally benefit from industry and endeavor. The hope of some measure of renown lies quite near the surface in most people, and as the years go by, a "now or never" urgency can easily develop. But now, in contrast to earlier independent periods, there is not likely to be as much individuation or isolation due to these activities. Vocational and personal-social accomplishments are closely intertwined and, more often than not, they are perceived in the light of their real object, namely contribution to others.

With this changing perspective about the meaning of productivity in life, there is a gradual reduction in self-concern. This doesn't mean that any human being will ever be able to rid himself of all self-centeredness or be completely self-denying. Man's basic imperfection makes this impossible, and it is precisely these faults which make necessary a loving and forgiving God and a personal Savior. But within the limits and to the extent that the personality is renewed by the Spirit of God,

or to the extent that true development into the "stature of Christ" is being cultivated, man becomes capable of self denial.

In this process he is aided by a new realization. He will not live on indefinitely, he may not even live long enough to experience the fulfillment which the appropriate use of his many abilities promised. His hope lies not in bettering himself in order that he might make a greater contribution, but rather in bettering many others by the constant bestowal of good upon them. Thus, we greatly enlarge our sphere of influence and contribute in unnumbered ways to those whom it is our privilege to come to know and serve. Only thus do we merit more fully the title of "good stewards."

Now this notion of stewardship is an interesting one. The obvious question is "stewards of what?" Well, everything we have tried to say so far relates to that over which we are stewards. Perhaps a better word today would be "trustee." We have been entrusted with the priceless gifts of God. We are the heirs of His magnificent revelation in Jesus Christ. "And it is a prime requisite in a trustee that he should prove worthy of his trust" (Phillips tr. I Corinthians 4:2). Our trusteeship embraces all creation, but especially the good news which is able to transform the lives of men and enable them to experience fullest personality development possible this side of the grave.

As such, then, we become the bearers of the heritage of the past. Our responsibility is to work with that heritage "while it is day"; to broaden and expand it through the full utilization of our creative abilities. But we do this only that we in turn may give it away—that we might hand it on to those

who follow after us, thus making an indelible contribution, one which will long outlast our earthly pilgrimage. In this way I believe that man accomplishes self-transcendence and develops a sense of continuity. In this sense man can "belong to the ages" long before he dies, in this sense he truly overcomes the haunting fear of isolation and meaninglessness. We are permitted at this stage in life to feel and appreciate a strong link with the past and at the same time to feel a real responsibility to the future. It is our function to help others to become involved in the mainstream of human greatness, to find therein their ultimate purpose. In the process of such involvement each of us can attain a bit of the timelessness which belongs to the image of Him who is in one sense the same yesterday, today and forever.

THE FULLNESS OF HUMAN STATURE

The final phase of personality development is not attained at any given age, nor is there any point, beyond which, we manifest interdependence exclusively. We have tried throughout this analysis to avoid tying the developmental sequence to calendar years, and nowhere is this more important than in the present discussion of adult development. We do not mean to imply that the fullness of human stature is attained in the declining years or in the "rocking chair era." These mature years are for the most part psychologically robust and hale, but even so, we are describing human stature and human beings who are far from flawless even at their best. Here we are talking again about a paradox; about a sense of completeness which

issues in a strong sense of incompleteness; about a security which manifests itself in restlessness. Let us remember that the peace of God transcends human understanding; it is not for us to determine what it shall really be like. It seems to me that we must avoid as best we can the notion that the final stage of personality development during this life will be characterized by reduced output, increased sedentariness, and a kind of twilight tranquility. From a personality growing into the stature of Christ we can expect only one thing: the unexpected. This ought not be interpreted to mean the erratic or irrational, not behavior which violates all principles which God Himself has ordained as basic to our growth. What we mean is simply behavior which manifests the indwelling of the Spirit of God. It is for this reason that I have always liked the phrase "Surprise is the signature of grace."

In conclusion, let us look at the development of St. Paul. He makes a good illustration because he did not marry and he didn't get too old. This is important because we need to dispel the notion that full personality development requires either marriage or old age. The reason we spoke of marriage so much in the earlier section is that it is the most common sort of relationship in which genuine intimacy is found. Such interdependence can develop outside of marriage as well, although it is then denied the reinforcement of one kind of physical intercourse.

St. Paul, in reflecting on his life, writes in one of his last known letters, "As for me, I feel that the last drops of my life are being poured out for God. The glorious fight that God

gave me, I have fought, the course that I was set I have finished, and I have kept the faith. The future for me holds the crown of righteousness..." (Phillips tr., II Timothy 4:6-8). One cannot read these words without sensing the basic integrity of this personality. This house is in order, there awaits yet another more perfect than this. It is rather obvious that Paul was aware that physical death was near. Note how this dying for him was the key to which would unlock the door to a new life. (Variation on a theme, once more.)

Perhaps some five years earlier, also in prison, but not convinced that the end was in sight, Paul speaks in quite another vein.

"How changed are my ambitions! Now I long to know Christ and the power shown by His Resurrection: now I long to share His sufferings, even to die as He died, so that I may perhaps attain, as He did, the resurrection from the dead. Yet, my brothers, I do not consider myself to have "arrived," spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ grasped me. My brothers, I do not consider myself to have fully grasped it even now. But I do concentrate on this: I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal—my reward the honour of being called by God in Christ" (Phillips tr. Philippians 3:9-14).

In these two remarks we have an illustration of personality development in older age. There is a mixture of a sense of accomplishment with a desire for continued growth. The latter is not incompatible with the findings of biological and psy-

chological research. Growth continues throughout the human life span and, in my opinion, will continue beyond the grave. But let us leave this last consideration for another discussion.

I hope that I have been true to my purpose. I believe that the pattern of personality development is included in the revelation which God has given us in love. The framework is His framework; the components of healthy development are the elements of His image.

As a sort of a closing exercise, a review of what we have discussed, let us consider two more excerpts from that divine revelation. Again the quotations are from Phillips translation.

"True maturity means growing up 'into' Christ."

"We are not meant to remain as children at the mercy of every chance wind of teaching and the jockeying of men who are expert in the crafty presentation of lies. But we are meant to hold firmly to the truth in love, and to grow up in every way into Christ, the Head. For it is from the Head that the whole Body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love" (Ephesians 4:14-16).

It does not require too great an effort to find many of the developmental elements and processes we have studied within this God-inspired statement. Continuous growth, the development of knowledge (truth) and skills (functioning), and the idea of selflessness and service (love) are all contained. Now consider this word of Scripture in the same way.

"He has by His own action given us everything that is necessary for living the truly good life in allowing us

to know the one who has called us to virtue and glory. It is through Him that God's greatest and most precious promises have become available to us men, making it possible for you to escape the inevitable disintegration that lust produces in the world and to share God's essential nature. For this very reason you must do your utmost from your side, and see that your faith carries with it real goodness of life. Your goodness must be accompanied by knowledge, your knowledge by self-control, your self-control by the ability to endure. Your endurance too must always be accompanied by a real trust in God; that in turn must have in it the quality of brotherliness, and your brotherliness must lead to Christian love. If you have these qualities existing and growing in you then it means that knowing your Lord Jesus Christ has not made your lives either complacent or unproductive. The man whose life fails to exhibit these qualities is shortsighted—he can no longer see the reason why he was cleansed from his former sins.

“Set your minds then on endorsing by your conduct the fact that God has called and chosen you” (II Peter 1:3-10).

What more can anyone say. When characteristics like these are exhibited in full-grown adults, then, no matter how near or far the grave, the Life Eternal is already begun.

NOTE: The precise citations of material taken from my essay, “The Growing Personality” in *Know Them Better To Teach Them Better*, Lutheran Publishing House, 1960 (Copyright assigned to Augsburg Publishing House) could not be presented because page numbers differ with various age-level editions of the manual. A complete listing of passages cited has been placed on file with the appropriate department of Augsburg Publishing Company, Minneapolis 4, Minnesota.

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